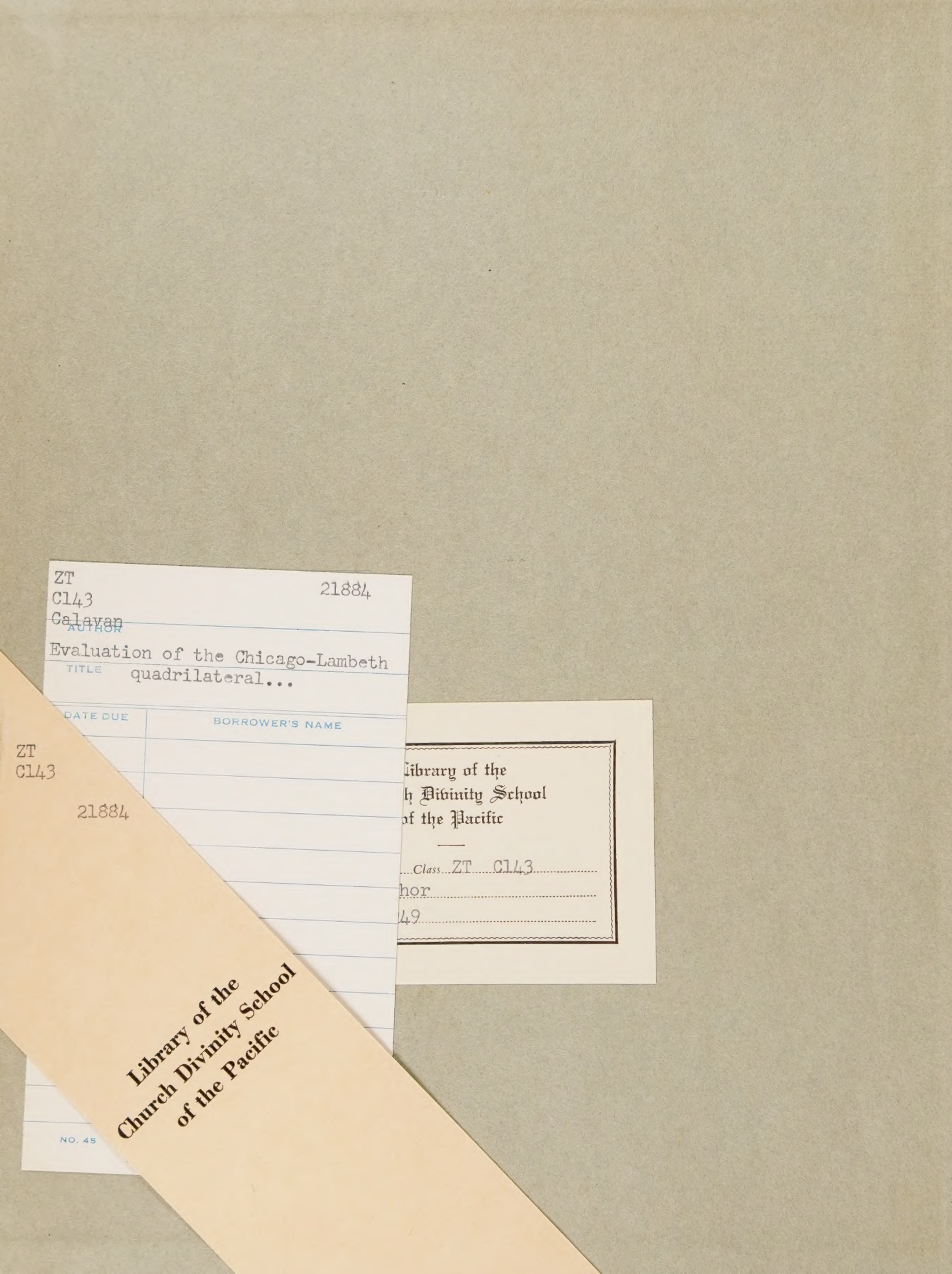
AN EVALUATION OF THE CHICAGO-LAMBETH QUADRILATERAL AS A BASIS FOR CHURCH UNITY

C. Corwin Calvan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By

C. Corwin Calavan

L. L. B., University of Oregon School of Law, 1935

B. S., University of Oregon, 1936

A THESIS

Submitted in partial fulfilment of requirements for the degree of

BACHELOR OF DIVINITY

in the

CHURCH DIVINITY SCHOOL OF THE PACIFIC

Berkeley, California

June, 1949

Approved:

Instructor

Dean

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INTRODUCTION

The action of the Protestant Episcopal Church, in delaying further its attempts to realize a form of unity with the Presbyterian Church U. S. A., as expressed by its General Convention assembled during September, 1946, lays upon each of its responsible members an unpleasant but necessary obligation. This requires that we admit our Church was unprepared to join with the Presbyterians because we are far from united among ourselves.

From resulting articles in the church press, we were forced to realize that our action has aroused in people of our own and other communions varied expressions of bewilderment, loss of respect, or doubt regarding our sincerity of purpose. At best, they suggest fundamental areas of disagreement within the corporate body on which each member should be prepared to express a carefully considered opinion. This necessitates each of us re-examining his attitudes toward his Church, toward his fellowmen, and toward his God. Each must decide wherein lie his primary loyalties, and in what ways these attitudes may be most completely expressed. For our Church has not, we hope, put an end to a consideration of church unity; but rather she has paused to take careful inventory of her strength and her weaknesses before shouldering the burden for a fresh start on the perilous trail toward her expressed goal.

The Protestant Episcopal Church, since 1886, as expressed in the "Chicago Report on Christian Unity," has been on record as willing to enter into "brotherly conference" with any authorized response from any Christian body to the appeal set forth in that report. The Anglican Communion has committed us through the Lambeth Conferences of 1888, 1897, 1908, 1920, 1930 and 1948, to a willingness to discuss problems of unity with any Christian body on the basis of what is termed the Lambeth Quadrilateral.

In reliance upon these statements, many of the independent churches of the Anglican Communion have entered into negotiations with various Protestant churches, and schemes for unity have been considered by the Churches in North India, South India, Ceylon, Nigeria, Iran, England, Canada, Australia, and the United States. An examination will be made of three of these: South India, the United States and Ceylon. The first two will be considered in some detail; South India because union there has been effected, and the United States because of its importance to our personal interests. The proposal being considered in Ceylon is important because of a rather unique suggestion for attempting to solve the very vital question of the consolidation of episcopal and non-episcopal ministries, the issue which is the source of the most severe disagreement in every consideration of unity.

Each of the proposals has occasioned much discussion pro and con, and a few of the many criticisms will be considered. Finally we shall present what seem to be some basic considerations, from the Anglican point of view, for all future negotiations.

This paper is based upon several assumptions: (a) That the unification of the world-wide Church is the most vital question facing Christianity today; (b) That the churches of the Anglican Communion are determined to further, in every way possible, attempts to bring about this unity; and (c) That within the Anglican Communion there are a great many opinions regarding a satisfactory basis for unity. This latter point can be illustrated by two quotations:

"The vocation of the Catholic within the Anglican Communion in every matter which comes before him on which he has to take a stand is the insistence upon the essential and binding truth of the Catholic doctrine, discipline, and worship of the Anglican Communion."[1] The attitude of this author and those who think as he does, is to insist that all he holds dear in the Anglican faith and order is essential to any Church, and all other groups must accept these forms *in toto* before unity is possible. A less demanding position would feel, "The appeal to the Catholic Church or to Catholic

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1. Louis A. Haselmayer, *Lambeth and Unity*, p. xiii.

tradition appears to us to involve in modern circumstances a refusal to become wholly immersed in a tradition of any one Christian Communion, and a determination to recognize the experience and teaching of Christendom as a whole as possessing more fully than any partial system the authority of the Catholic Church."[2] Supporters of this position would feel that certain parts of the Anglican doctrine, discipline, and worship could not be given up but in other areas we would be quite willing to accede to the forms and traditions of a Christian group seeking unity with us. Most members, holding either point of view, are agreed in looking to the Chicago-Lambeth Quadrilateral as setting forth the chief considerations in any discussion of unity. However, it can be regarded as laying down either the minimum, or the maximum demands of the Anglican Churches, or as merely providing a basis of discussion. Before passing to an interpretation of this basic statement we must first consider its origin and evolution. The outline of much of the following two chapters is that of the book entitled Lambeth and Unity (see footnote 1, supra), and the comments to follow include considerable source material gathered by the Reverend Louis A. Haselmayer, the author. However, Dr. Haselmayer's opinions have been used, in most cases, merely as a basis for expansion or disagreement.

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2. Doctrine in the Church of England, p. 110.

CHAPTER I

THE HISTORY OF THE CHICAGO-LAMBETH QUADRILATERAL

A--THE ORIGIN OF THE QUADRILATERAL

In all the discussions regarding unity, in which any Church of the Anglican Communion has participated during the last fifty or more years, constant reference is made to the "Lambeth Quadrilateral." This would seem to imply: (a) that the Quadrilateral was the official and authorized standard of Faith and Order to which all the Anglican churches were legally bound; and (b) that it represented the only positions about which the Anglican Communion was concerned. Neither statement is completely accurate. The Quadrilateral as promulgated by the Lambeth Conferences since 1888 has no canonical authority, but it does represent the corporate wisdom of the bishops of the Anglican Communion. As such, it has behind it the most respected and universal expression of opinion possible for the Churches concerned.

The origin of the Quadrilateral can be traced back to the Reverend Dr. William Reed Huntington, an early leader in the unity cause in the Episcopal Church in the United States, who, in 1879, offered as a platform for reunion the basic outline of what is now known at the Quadrilateral.[1]

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1. William Reed Huntington, The Church Idea, pp. 156 ff.

In response to a petition of churchmen, a committee of bishops was appointed in 1880 to prepare a statement of principles upon which the Episcopal Church could enter into a negotiation for unity with other Christian bodies.

This report entitled "The Report of the Committee on Christian Unity" was presented to the General Convention of 1886.[2] It affirmed that all persons duly baptized with water and the Trinitarian formula were members of the Holy Catholic Church. It laid down the principle that "in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own." Christian unity, it was stated, could be restored only by the return of all Christian Communions "to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men."

The Committee then developed the principles which,

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2. The Journal of the General Convention of the Protestant Episcopal Church in the United States of America, 1886, pp. 79-80. The text of the report may be found in Haselmayer, op. cit., pp. 29-32.

though slightly modified from time to time, have been known as the Lambeth Quadrilateral.

> As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:
>
> 1. The Holy Scriptures of the Old and New Testament as the revealed Word of God.
> 2. The Nicene Creed as the sufficient statement of the Christian Faith.
> 3. The two Sacraments--Baptism and the Supper of the Lord--ministered with unfailing use of Christ's words.
> 4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Finally the Committee expressed the willingness to enter into "brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church." The report was accepted in the House of Bishops on October 20, 1886, and sent to the House of Deputies. The Deputies were engaged in considering a report of their own and did not act upon that of the Bishops. However, in the General Convention of 1892 the House of Deputies concurred in the report.[3] In the General Convention of 1895, the Commission on Christian Unity was continued with the aim of "seeking the unity of the Church, the basis of such conferences to be the principles enunciated through the Declaration of the House of Bishops made at Chicago in 1886, and as

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3. The Journal of the General Convention of the Protestant Episcopal Church in the United States of America, 1892, pp. 148, 150.

re-affirmed by the Lambeth Conference of 1888.[4]

The authors of the report of 1886, Bishops M. A. DeWolfe Howe, Samuel S. Harris, G. T. Bedell, A. N. Littlejohn, and J. N. Galleher were men of learning, literary ability and theological discrimination. Their work has served as the focal point in all Anglican thinking about church unity from the time of its publication until the present day. The fundamental attitudes of the report may be summarized as: (a) All persons baptized with water and the Trinitarian formula are members of the Holy Catholic Church; (b) Modes of worship, discipline or customs contain elements of human ordering; these may be changed; (c) Unity must be based upon the principles exemplified by the undivided church. These principles of Faith and Order are a sacred deposit and incapable of compromise or surrender. As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity, are the Holy Scriptures, the Nicene Creed, Baptism and the Supper of the Lord, and the Historic Episcopate. This report has never been officially designated as a basis for unity by any other province of the Anglican Communion, so far as this writer's investigation can discover. However the four points relating to the Scriptures, Creed, Sacraments and the Ministry have been so

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4. The Journal of the General Convention of the Protestant Episcopal Church in the United States of America, 1895, pp. 145, 155.

often set forth by the Lambeth Conferences as the acceptable and recommended standard, that they implicitly provide the foundation of the Anglican position in all negotiations.

There are interpretations of the Quadrilateral, based upon assumptions which are accepted by a considerable number of persons within the Anglican Communion, which prevent the creation of detailed schemes for reunion acceptable to all Anglicans. An illustration of this point of view is represented by a comment upon the Chicago statement of 1886 made by Dr. Haselmayer. In discussing the assertion of the report that unity can be restored only by a return to the principles of unity exemplified by the undivided church during the first ages, which principles are the substantial deposit of Faith and Order, Dr. Haselmayer says, "In this area of doctrine, sacraments and order, the Church is not free to make any changes nor even capable of doing so, but is committed by vow to an office of stewardship."[5] He does not enlarge upon the statement as to what all is included within the areas of doctrine, faith and order, but the assertion certainly demands that there is a particular body of doctrine, a certain concept of sacraments and church order, held by a particular body of Christians at one certain period, which is given by divine commission and must be accepted. This limits the consideration of the continuing

5. Lambeth and Unity, pp. 8-10.

development of doctrine, sacraments or order and denies that there can be legitimate variations in interpretation of the faith and order of a particular historical period.

In arguing for the binding nature of the Chicago Quadrilateral, Dr. Haselmayer states that this form of the statement is the only one approved by legislative action of the Episcopal Church, therefore the American Church is bound to this and not to any later rewordings of it by the Lambeth Conferences, as they are not "of force" in American union discussions.[6] It would appear that the effect of this argument is invalidated by reference to the Resolutions on Approaches to Unity adopted by the General Convention of the Protestant Episcopal Church in the U. S. A., 1946, which includes the statement, "[Be it resolved that] ...the Joint Commission on the Approaches to Unity be continued, and be requested to prepare a statement of faith and order, in harmony with the Lambeth Quadrilateral... ."[7]

The same author goes to great length to point out that the Lambeth Conference "is not a constitutional synod;" it is "not empowered to make any pronouncements on the Faith and Order of the Church which are more than consultative;" the bishops in attendance "do not legally represent their

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6. Ibid, p. 10.

7. Documents on Christian Unity, Third Series, 1930-48, G. K. A. Bell, editor, p. 177.

constituencies or jurisdictions;" "it is not an ecumenical council of the Church," etc.[8] All of this is correct in a purely legal sense. Yet the Lambeth Conference is the only group in the Anglican Communion at all approaching an ecumenical council, and since it represents the views of every province of the Communion, its opinions over a period of sixty years regarding questions of the reunion of Christendom would, in the judgment of the present author, be entitled to more respect than a resolution of the American church as stated in 1886. This seems borne out by resolution of the General Convention of the Episcopal Church, 1946, which requests the Presiding Bishop to refer to the 1948 Lambeth Conference such proposals for Church Unity as are being considered by the church in America.[9] The reader acquires the uncomfortable feeling that Dr. Haselmayer's legalistic argument results not from a profound respect for legal authority, but rather from the fact that the Chicago statement of 1886 is more susceptible to interpretations supporting Dr. Haselmayer's theological position than are the subsequent statements of Lambeth.

B--STATEMENTS OF THE LAMBETH CONFERENCES

The Lambeth Conference of 1878 appointed a Committee

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8. Haselmayer, op. cit., pp. 11, 12.

9. Bell, editor, op. cit., p. 178.

on Home Reunion to consider the problems related to Christian Unity. The report submitted in 1888 referred to the American statement and set forth a slightly revised version reading in part:

> That, in the opinion of this Conference, the following articles supply a basis on which approach may be, by God's blessing, made towards Home Reunion:
>
> a. The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith.
>
> b. The Apostles' Creed as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
>
> c. The two sacraments ordained by Christ himself--Baptism and the Supper of the Lord--ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.
>
> d. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church. 10

Dr. Haselmayer begins his comments on this formulary by remarking that "the slight changes made in the text of the four elements (Scriptures, Creeds, Sacraments, Episcopate) are for purposes of clarification. This may be true. However, in reference to the Scriptures, the addition of the clause "containing all things necessary to salvation, and as being the rule and ultimate standard of faith" has occasioned much discussion and varied interpretations of the relative authority of the Scriptures as opposed to tradition. The

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10. Quoted in Haselmayer, op. cit., p. 13.

phrase cannot be hurried over as not standing for a particular viewpoint, receiving as it does a more literal interpretation from those Anglicans who stress the Protestant aspects of their Church, while subject to a more free interpretation by the Catholic-minded, who find the Scriptures as being of equal value with the traditions of the Church or consider the Scriptures as being part of the tradition, which is itself the ultimate authority.

The chief criticism of the author is directed against the introductory phrase of the Quadrilateral in which the four articles were said to "supply a basis on which approach may be, by God's blessing, made towards Home Reunion," instead of being, as in the Chicago statement "inherent parts of this sacred deposit, and therefore as essential to the restoration of unity." Dr. Haselmayer objects that, "It is this revised wording which has given rise to the theory in union discussions that the Faith and Order of the Church is exhaustively delimited by these four articles."[11] To show that this was not the intent of Lambeth he quotes from the Encyclical Letter of the 1888 Conference which accepted the report. Speaking of the four articles the Bishops said, "We laid down conditions on which intercommunion is, in our opinion, and according to our conviction, possible."[12]

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11. Lambeth and Unity, p. 14.

12. Ibid., quoted from The Five Lambeth Conferences, Randall T. Davidson, editor, pp. 113-114.

These then, says Dr. Haselmayer, are the articles which at least must be accepted by any other Christian Communion. No discussion here is possible. "On all other elements there could be a difference of opinion to be resolved by 'brotherly conference,' but on these four points there could be no division of opinion. The Lambeth Quadrilateral is not a declaration of the Faith and Order of the Church, the acceptance of which by any Christian body would inevitably lead to intercommunion or organic union. The radical structural deficiency of the proposals for union between the Protestant Episcopal Church and the Presbyterian Church of the United States was the failure to indicate that the Episcopal Church was committed to a Deposit of Faith and Order of which 'four inherent parts' were essentially beyond question or discussion."[13]

Surely no one would seriously contend that any of the Quadrilaterals has been an attempt to present all the doctrine of the Church, or that the Anglican Communion has not always considered the four principles as necessary for union. But what has been debated were such questions as what forms and doctrines are necessarily included in the term Historic Episcopate; and, what other parts of the Faith and Order beside the four statements should the Anglican Communion insist upon as being essential. The fact that the

13. Haselmayer, op. cit., p. 15

"four inherent parts" must be present has always been recognized in negotiations for unity. The statement of Dr. Haselmayer's that these parts are essentially beyond discussion, if by this he means there is only one divinely given doctrine regarding each statement, would not be accepted by a large part of the Anglican Communion. In this respect, the unity statements criticized represent the divergent beliefs within the Anglican Communion. They also are an acknowledgement that there is present in Anglican worship, discipline and custom elements of "human ordering," and in these the Anglican Communion is ready in the spirit of love and humility to forego "preferences of her own" as the Chicago statement, preferred by Dr. Haselmayer, suggests.

LAMBETH 1908

The Lambeth Conference of 1908, in its thinking regarding unity, was much interested in proposals for unity with the Presbyterians, and the problem of bringing together episcopal and non-episcopal ministries had to be faced. General statements were issued referring to the time when the two streams of Christian life would mingle, strengthened by the benefits each would bring. The Presbyterians, where they have held closely to their "traditions and professed standards" satisfied the first three of the four points of the Quadrilateral. "Anglican churchmen must contend for a valid ministry as they under-

stand it and regard themselves as absolutely bound to stipulate this for themselves and for any Communion of which they are members. But it is no part of their duty, and therefore not their desire, to go farther and pronounce negatively upon the values in God's sight of the ministry of other communions."[14] Dr. Haselmayer criticizes such an attitude as being the cause, in later reunion discussions of theories of supplementary ordination, mutual exchanges, and recommissionings of ministries. For these, he says, there is absolutely no justification in the theology of Holy Orders in any Anglican Ordinal.

Does it follow that because the Anglican Church has never had to provide for this necessity in its Ordinal that such an argument, compatible with our theology, cannot be worked out? Further, if Dr. Haselmayer feels that Lambeth should manifest no charity in regard to other ministries, what would he make of Canon 36 of the Protestant Episcopal Church in the United States of America, providing for the episcopal ordination of non-episcopal ministers, which reads in section 6 (b), "The letters of ordination in such cases may contain the words: Recognizing the ministry which he has already received and hereby adding to that commission the grace and authority of Holy Orders as required for the

14. The Five Lambeth Conferences, p. 433.

exercise of the ministry of this Church."

LAMBETH 1920

The report of the committee on Unity of the Lambeth Conference of 1920 was so far reaching in its scope that the Preface was published as An Appeal to All Christian People.[15] The goal is described as

> the vision ... of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all 'who profess and call themselves Christians' within whose visible unity all the treasure of faith and order ... shall be possessed in common ... it would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled.

It mentioned "great non-episcopal communions standing for rich elements of truth, liberty, and life which might otherwise have been obscured or neglected." Here we find the assumption that unity must recognize and make a place for diverse forms of belief, worship and church life. Regarding this attitude, Dr. Haselmayer says of the Lambeth Appeal, "Not only is the tenor of thought changing in these documents, but the underlying principles have received a radical and revolutionary transformation. 'A rich diversity of life and devotion' (Lambeth, 1920) is not 'the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence'" (Chicago, 1886). He compares the

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15. The Conference of Bishops of the Anglican Communion, 1920, pp. 26-29.

Chicago report as conceiving of unity as adherence to the structural principles of the undivided Apostolic Church which were of divine commission, while the 1920 Lambeth Appeal seeks the inclusion of all principles of modern divided Christendom.

The phraseology of comparison is accurate, but before reading into it the opposition between one idea wholly valuable and another entirely faulty, one might pose a few preliminary questions. Were the principles of unity in the early Church such as to prevent "distinctive methods of worship and service," or "a rich diversity of life and devotion?" Might not the principles of unity be in the realm of those ideas called for in the Quadrilateral and not in the areas in which the modern Church claims a richness of diversity? Is it possible, or even desirable, for the twentieth century church to try to imitate all the characteristics of the primitive church, dropping many of the insights gained by 1800 years of growth? Can any one communion, in opposition to others, claim to have a perfect understanding of which were the factors of the early church divinely given and which of them were made by man?

The 1920 Quadrilateral arranged the four principles into three divisions rephrased as follows:

> We believe that the visible unity of the church will be found to involve the wholehearted acceptance of:

> The Holy Scriptures as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed, commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal Confession of belief;
>
> The divinely instituted sacraments of Baptism and Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ;
>
> A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body. 16

Dr. Haselmayer, as might be expected, feels the 1920 statement represents a very great theological deterioration. The "inherent parts of this sacred deposit, and therefore as essential to the restoration of unity" has "deteriorated" to "the visible unity of the Church will be found to involve the whole-hearted acceptance" of the four principles. He would insist that the articles, which in 1886 had been the minimum without which union could not be discussed, have in 1920 become the maximum demanded of any communion seeking to unite with an Anglican group. Agreement with Dr. Haselmayer can be reached in the belief that the removal of the reference to Christ's words of institution and the elements ordained by Him, in the statement regarding the sacraments, did express to other churches a very indefinite opinion of our position. Likewise the removal of the term "historic

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16. The Conference of Bishops of the Anglican Communion, 1920, pp. 27, 28, quoted in Haselmayer, op. cit., pp. 20-21.

episcopate" could have been interpreted as meaning the Anglican Communion would not insist upon the retention of the episcopate in a united church. Yet this was not intended, for the appeal continues, "May we not reasonably claim that the Episcopate is the one means of providing such a ministry." This was followed by a justification of the episcopate upon historical grounds and as the best instrument for maintaining the unity and continuity of the church. The office of Bishop was to be "exercised in a representative and constitutional manner," and some method for the mutual recognition of divergent ministries was hoped for.

This statement certainly was not a demand for the retention of the Anglican form of ministry in all its details. The Appeal was a modest and conciliatory document. In ensuing negotiations between the Church of England and the Free Churches, the latter agreed that the episcopate be accepted in any UnitedChurch as the means whereby the authority of the whole body is given. The Anglicans responded,

> In view of the place which the council of Presbyters and the Congregation of the faithful had in the constitution of the early church, and the preservation of these elements of presbyterial and congregational order in large sections of Christendom, we agree that they should be maintained with a representative and constitutional Episcopate as permanent elements in the order and life of this United Church.

While evangelical and stimulating in its appeal, the 1920 statement was probably the weakest presentation of the four

historic principles, considered from a traditional Anglican position.

LAMBETH 1930

The 1930 Lambeth Conference affirmed the Appeal to All Christian People and restored as the fourth point of the Quadrilateral the term, "Historic Episcopate." This report contained considerable explanation of the nature of episcopate. A few extracts will illustrate the desire of the Anglicans to make this principle of Church Order attractive to the Protestant groups. "When we speak of the Historic Episcopate, we mean the Episcopate as it emerged in the clear light of history from the time definite evidence begins to be available." By the end of the second century episcopacy was the custom everywhere. The fact that it was the result of adaptation and growth in the Church is not evidence that if lacked divine authority. It may have been shifted from some of its true purposes by secular forces.

> The Historic Episcopate as we understand it goes behind the perversions of history to the original conception of the Apostolic Ministry. ... As an institution it was, and is, characterized by succession in two forms: the succession in office and the succession of consecration. It had generally recognized functions: the general superintendence of the Church and more especially of the clergy; the maintenance of unity in the one Eucharist; the ordination of men to the ministry; the safeguarding of the faith; and the administration of the discipline of the Church. There have been different interpretations of the relation of these elements in the Historic Episcopate to one another; but the elements themselves are constant. When, therefore, we say that we must

> insist on the Historic Episcopate but not upon any theory or interpretation of it, we are not to be understood as insisting on the office apart from the functions. What we uphold is the Episcopate, maintained in successive generations by continuity of succession, and consecration, as it has been throughout the history of the Church from the earliest times, and discharging those functions from which the earliest times it has discharged, ... When we consider the problem which must be paramount in all our discussions, namely, the restoration of the broken unity of Christ's body and the drawing together of the separated groups of His followers, we realize that one necessary element in that visible fellowship must be a ministry universally acknowledged. Thus considered, there is, at present, no ministry which fully corresponds with the purpose of God. Yet we are persuaded that the historic continuity of the episcopal ministry provides evidence of the Divine intention in this respect such as to constitute a stewardship which we are bound to discharge ... .
>
> But while we thus stand for the Historic Episcopate as a necessary element in any union in which the Anglican Communion can take part, and have given our reasons for so doing, we do not require of others acceptance of these reasons, or of any one particular theory or interpretation of the Episcopate as a condition of union. We recognize as fully the gifts of the one Spirit entrusted to those others, and their equal responsibility to maintain their several trusts; and we are content to believe that the acceptance of the Episcopate itself, in its continuity of succession and consecration, and in the discharge of its historic functions, will bring to the united Church those gifts of Grace which, as we believe, the Providence of God has associated with it. 17

Regarding the portion of the report quoted, Dr. Haselmayer says,

> These two paragraphs placed side by side are utterly inconsistent, and reveal no clear theological or historical point of view about the Episcopate. ... Either the Anglican Communion has a theology of the Episcopate and clings to this institution for that reason; or it has no theology of the Episcopate and therefore has no right to insist upon it. The Anglican Ordinals and Canons on

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17. Quoted from Bell, editor, op. cit., pp. 7-10.

> Ordination make it quite clear that it has a theological reason for its retention of this ministry. If it has, then it must insist upon its theory and interpretation of it. 18

The bold assumption of such a position is quite simple so long as one is merely criticizing proposals for unity; and the criticism is partially valid. Non-Anglican communions reading the Lambeth proposals could be justified in believing that we did not have a definite and complete doctrine regarding the origin, development, essential nature and value of the three-fold ministry. In this belief they would be correct, for there is no one complete idea of the ministry accepted by all Anglicans in all details, or even in the interpretation of many of the elements accepted by all.[19] Many of those who have formulated definite doctrines of the three-fold ministry are quite certain of the divine authority for their beliefs, and therefore of the necessity of maintaining such doctrine _in toto_ in any proposals for reunion. In some cases these positions are so unacceptable to any of the Protestant Churches that they make impossible

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18. _Lambeth and Unity_, p. 25

19. Varying views and emphases may be found in such books as: Headlam, _The Doctrine of the Church and Christian Reunion_; an opposing view in _The Apostolic Ministry_, K. E. Kirk, editor; Wedel, _The Coming Great Church_; Hebert, _The Form of the Church_; Wand, _The Church_; Streeter, _The Primitive Church_; Mackenzie, _The Case for Episcopacy_; Palmer, _South India_. For the justification of divergent views, see the report of the Lambeth Conference, 1948, Part II, p. 50.

any further negotiations for unity. However, those Anglicans who are actually wrestling with the problems of unity are seeking to appreciate the feelings of the entire Anglican Communion in regard to the ministry, to decide what beliefs cannot be sacrificed and what compromises can be made in order to retain those characteristics of the Protestant Churches which will enrich the united Church. Some of these proposals will be considered briefly in the discussion of suggestions for Church Unity, as set forth in official pronouncements or by individual authors. The most recent and representative presentations of the Anglican doctrine as related to the four points of the Quadrilateral are to be found in the Statement of Faith and Order prepared by the Commission on Approaches to unity of the Episcopal Church in the United States in 1948 and the Reports of the Lambeth Conference of 1948.

C--THE STATEMENT OF FAITH AND ORDER

When the General Convention of the Episcopal Church, in 1946, failed to approve the majority report of the Joint Commission on Approaches to Unity, the Commission was directed

> ... to prepare a statement of faith and order, in harmony with the Lambeth Quadrilateral, upon which the Protestant Episcopal Church in the U. S. A. is prepared to enter into intercommunion and to proceed toward organic federation with the Presbyterian Church in the U. S. A., or with any other interested Christian body ... 20

20. The Journal of the Convention, 1946, p. 321

This Statement was published April 1, 1948, and was approved by the Lambeth Conference of 1948.[21] The second section of the report deals separately with each of the four points of the Quadrilateral. It is interesting to note that the Commission quotes in full the four articles in the form as set forth by the Lambeth Conference of 1888, and in its discussion of the individual points includes statements taken from the 1920 and 1930 Lambeth reports.

The report does enlarge upon each of the statements concerning the Scriptures, Creeds, Sacraments and Episcopate, setting forth some of the chief implications thereof. Further, it makes clear that the interpretation of the Quadrilateral "must be seen in the context of the scriptural doctrine of the Church." The Commission regards the Statement as "the possible precursor of a unity to be achieved tomorrow, not as the unalterable basis of a unity to be realized today."

> A. "The Holy Scriptures are the inspired record of God's self-revelation to man and of man's response to that revelation. This the primary ground of the authority of the Scriptures. The fact that the Church under the guidance of the Holy Spirit has accepted the Bible as canonical invests it as a whole with an authoritative character for all Christians. ... The Bible has been and is for the Christian Church the ultimate criterion of its teaching and the chief source of guidance for its life. It contains all doctrine required for salvation through faith in Jesus Christ ... ."

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21. The text of the Statement is found in The Living Church, April 4, 1948, pp. 10-13. The approval by Lambeth in The Lambeth Conference 1948, p. 63.

B. The Creeds. "The Apostle's Creed rehearses the mighty acts of God in creation, redemption and sanctification as recorded in the Holy Scriptures. Upon these, the life of the Church is based. ... The Nicene Creed Creed likewise witnesses to the faith of the historic Church ... . While liberty of interpretation may be allowed, the Christian faith as set forth in these two Creeds ought to be received and believed by all Christian people ... ."

C. The Sacraments. "Baptism with water and with the Spirit, in the name of the Father and of the Son and of the Holy Ghost, is a divinely instituted sacrament whereby we are made children of grace and incorporated into the Church, and receive forgiveness of sin and a new birth unto righteousness. The requirements for baptism are repentance and faith, declared by the recipient or on his behalf by his sponsors.

"The Supper of the Lord, ministered with unfailing use of Christ's words of institution and the elements ordained by Him, is the supreme act of sacramental worship in the Christian Church. This sacrament is a corporate act of the Church toward God, wherein it is united with its Lord, victorious and triumphant, Himself both Priest and Victim in the sacrifice of the Cross. In it the faithful continue a perpetual memory of the precious death of Christ who is their Advocate with the Father and the propitiation for their sins, according to His precept, until His coming again. For first they offer the sacrifice of praise and thanksgiving; then next they plead and represent before the Father the sacrifice of the Cross, and by it they confidently entreat remission of sins and all other benefits of the Lord's passion for all the whole Church; and lastly they offer the sacrifice of themselves to the Creator of all things which they have already signified by the oblations of the bread and wine which are His creatures. In the Supper of the Lord the faithful receive and partake, spiritually, of the Body and Blood of Christ; and thus enter into communion with Christ Himself and with one another in His life.

"In addition to the sacraments of Baptism and the Supper of the Lord, the Church recognizes sacramental rites or mysteries, namely, Confirmation, Absolution, the Marriage Blessing, Holy Orders, and the Unction of the Sick."

D. The Historic Episcopate. 1. The Ministry.

"The fundamental Christian ministry is the ministry of Christ. There is no Christian priesthood or ministry apart from His. His priestly and ministerial function is to reconcile the world to God in and through Himself by His Incarnation and by His 'one sacrifice once offered' and by the gift of the Holy Spirit, delivering men from the power of sin and death.

"The Church as the Body of Christ, sharing His life, has a ministerial function derived from that of Christ. In this function every member has his place and share according to his different capabilities and calling. The Church is set before us in the New Testament as a body of believers having within it, as its recognized focus of unity, of teaching and of authority, the Apostolate, which owned its origin to the action of the Lord Himself. There was not first an Apostolate which gathered a body of believers about itself; nor was there a completely structureless collection of believers which gave authority to the Apostles to speak and act on its behalf. From the first there was the fellowship of believers finding its unity in the Twelve. Thus the New Testament bears witness to the principle of a distinctive ministry, as an original element, but not the sole constitutive element, in the life of the Church."

2. The Episcopate.

"Anglican formularies deal with the episcopate as a fact rather than a doctrine. It is, however, a fact deeply rooted in history. The Lambeth Quadrilateral is, accordingly, employing a defining phrase when it speaks of the historic episcopate. Acceptance of episcopacy as a basis of reunion necessarily means acceptance of it not as a bare fact, but a fact accompanied by its historical meaning. Anglican formularies pronounce no judgments on other ministerial successions. They do claim, however, for the Churches of the Anglican Communion for which they speak, that these Churches have preserved both the form and the succession which traces back to the "Apostles' time," and they make the preservation of this succession a matter of scrupulous discipline. They define ministers within this historic stream as "Ministers of Apostolic Succession."

"It should be clear, therefore, that while acceptance of the 'historic episcopate' may not involve acceptance of any one formulation of the doctrine of the ministry, it does involve acceptance, in the form of a fact, of

> the three-fold ministry of bishops, priests, and deacons, and the acceptance of it also as accompanied by the claim that it is a ministerial succession tracing back to the 'Apostles' Time.'"

This is followed by a quotation taken from the report of the Lambeth Conference of 1930 dealing with the historical development of the episcopate:[22]

> The most obvious function of the "historic episcopate"--the one which in the course of its varied history, has been most scrupulously guarded--is its vocation of transmitting the ministerial succession. The bishop is thus the organ of ministerial continuity. He is also the personal organ of the Church's unity.

3. The Priesthood.

> "The office of a priest (presbyter) is to minister to the people committed to his care; to preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce absolution, or remission of sins, and blessing in God's name. Thus he exercises part of the Apostolic office ... ."

4. The Laity.

> "To the whole Church of God and to every member of it belongs the duty and privilege of spreading the good news of the Kingdom of God and the message of salvation through Jesus Christ and of interceding for the brethren. All, according to their measure, share in the priesthood which the Church derives from Him. This is the meaning of the doctrine of the priesthood of all believers."

The discussion of the Quadrilateral is followed by a section on the Church, which consists entirely of an extract from the Edinburgh report on Faith and Order. This may be outlined briefly:

Belief in the Holy Catholic Church, as constituted by

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22. The quotation is most of the first two paragraphs of the section entitled "The Historic Episcopate" in Documents on Christian Unity, Bell, editor, pp. 7, 8.

the will of God;

The Church is the people of the new covenant, the body of Christ;

The presence of the ascended Lord in the Church is effected by the Spirit; Christ is present in the Church as Prophet, Priest and King; Christ makes His presence effective and evident in the preaching of the Word, in the faithful administration of the Sacraments, in prayer offered in His name, and through the newness of life given to men.

In passing, it may be remarked that the Statement is weakened by not including a fuller description of the nature of the Church; in not more clearly relating the ministry to the doctrine of the Church, as to where exactly the essential power and continuity of the Church resides--in the whole Church or in the episcopate; and finally, in not expressing an opinion as to what parts of the total faith and order of the Episcopal Church must be made a part of any united Church. No doubt the Commission felt that these considerations should be dealt with in the creation of a new "Basis for Unity," which will only be prepared after further direction from the General Convention.

D--LAMBETH 1948

We now turn our attention to the Report of the Lambeth Conference of 1948 and examine its references to those

principles included within the Quadrilateral. In determining "the starting point and the governing principles of any Anglican approach to reunion," the Committee on the Unity of the Church said,

> We are convinced that the right guidance here is to be found in the Chicago-Lambeth Quadrilateral as a basis for negotiation and, in the claim of 'The Appeal to All Christian People' of 1920 that the episcopate can alone provide 'a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.' ... The Statement in the Lambeth Appeal of 1920 accords fully with the Preface to the Ordinal, under which all the Churches of the Anglican Communion have retained episcopal ordination as a necessary condition for the exercise within themselves of the ministry of the Church. 23

The remaining portions of the Reports and Resolutions of the 1948 Lambeth Conference which are pertinent to our subject will be discussed in later chapters under the appropriate subjects.

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23. Lambeth Conference 1948, Part II, p. 50.

CHAPTER II

ANGLICAN FORMULARIES--THE SOURCE OF FAITH AND ORDER

The Faith and Order of the Anglican Communion is to be found in the official formularies of the Anglican Communion and in the doctrine, discipline and worship of the historic Church which is assumed by, or not contrary to the official formularies.[1] The doctrines of the Anglican Communion were described by a Committee report of the Lambeth Conference of 1930 as

> ...the Catholic faith in its entirety: that is to say, the truth of Christ, contained in Holy Scripture, stated in the Apostles' and Nicene Creeds; expressed in the Sacraments of the Gospel and the rites of the Primitive Church as set forth in the Book of Common Prayer with its various local adaptations; and safeguarded by the historic threefold Order of the Ministry. 2

The Churches of the Anglican Communion are Catholic in the sense of the English Reformation. They are Catholic but reformed; they are reformed by Catholic.

"Authority as inherited by the Anglican Communion from the undivided Church of the early centuries of the Christian era, is single in that it is derived from a single Divine source ... ." It is distributed among Scripture, Tradition, Creeds, the Ministry of the Word and Sacraments, the witness of saints, and the consensus fidelium, which is

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1. For an account of the legal basis of the historic faith see Haselmayer, op. cit., pp. 35-70.

2. The Lambeth Conference 1930, p. 154.

the continuing experience of the Holy Spirit through His faithful people in the Church.[3]

Where there may be a variance in interpretations between the Prayer Book and the Thirty-Nine Articles, an extract from the Report of the Committee on "The Unity of the Church" of the Lambeth Conference of 1930 explained, "... the Anglican Bishops ... have declared that the Doctrine of the Anglican Church is authoritatively expressed in the Book of Common Prayer, and that the meaning of the XXXIX Articles must be interpreted in accordance with the Book of Common Prayer."[4]

In support of the necessity of maintaining the full Catholic faith, Dr. Haselmayer quotes some of the statements in which representatives of the Orthodox Churches accepted the validity of Anglican Orders, and from those in which intercommunion was agreed upon between the Anglicans and the Old Catholics.[5] In both negotiations the Anglican claims were accepted upon the basis of the maintenance of the faith of the Primitive Church and of the decisions of the councils of the undivided Church. He then remarks,

> Such recognition and intercommunion have been achieved on the basis of the doctrine in the official formularies of each Communion. Not once has the Lambeth Quadrilateral

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3. The Lambeth Conference 1948, Part II, p. 84.

4. Quoted in Bell, editor, op. cit., pp. 18-19.

5. Lambeth and Unity, p. 64-69.

> or any similar formula played any part in these discussions. Recognition of orders and intercommunion have been effected not in terms of a Quadrilateral of bare essentials, but in terms of the Catholic Faith held and declared by each Communion. 6

From this proposition, with which there could be no substantial disagreement, he then argues that all further agreements for reunion must be based upon the acceptance of this Catholic Faith and Order and not by the "reconciliation of divergent historic institutions."

Such a statement would appear to offer little guidance in thinking out the problems of unity. For we assume most Anglicans who have done any serious thinking about the elements comprising a basis for unity are concerned to preserve the essentials of the Catholic faith. But they do not expect agreement will result in the acceptance of the entire structure of the Catholic doctrine and discipline as represented in the Anglican Communion generally, much less the full implications of tnis doctrine as conceived by the more extreme Anglo-Catholic group.

We now turn our attention to the official formularies of the Anglican Communion as they apply to each of the points of the Quadrilateral.

A. Holy Scriptures.

In the Quadrilateral, the Holy Scriptures are regarded

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6. Ibid., p. 70

as the revealed Word of God, in such a way that they are considered as "containing all things necessary to salvation, and as being the rule and ultimate standard of faith." This affirmation is expressed in Article VI of the Articles of Religion and in the vows of those to be ordained to the ministry. This authority does not include the Apocrypha which, however, is considered a worthy source of instruction, and is read in the Choir Offices.

The formularies above quoted demand that all doctrine "required for belief" must be susceptible of proof from the Holy Scriptures. Tradition alone cannot be a source of de Fide doctrine. Here our dogmatic theology departs from the Roman Catholic position. However, our theology and institutional life contain many elements which are based entirely upon tradition, though not contrary to any teaching of the Bible. In this realm there can be claims made for many beliefs and practices, on the theory that the Scriptures are not a detailed statement of all the doctrine, discipline and worship of the early Church; neither can development "under the guidance of the Holy Spirit" be denied in the growth of thought and practice. The Catholic Church necessarily has had to interpret the Scriptures and set up dogmatic standards of belief. This is affirmed by Article XX of the Articles of Religion. The designation by the Church of Scriptural passages or paraphrases of Scripture, for use in the services

of the Church, determines doctrine. This is proper, so long as the teachings remain true to the Scriptural basis and allow a measure of individual freedom in areas where varying interpretation is justified.

The Joint Doctrinal Commission of the Anglican and Eastern Orthodox Churches, appointed under resolutions of the Lambeth Conference, 1930, noted in its Report:

> The representatives of the Anglican Church would say: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any that it should be believed as an Article of the Faith or be thought requisite or necessary to salvation."
>
> The representatives of the Eastern Orthodox Church would say: "We believe that the Holy Scripture is completed, explained and interpreted by the Holy Tradition." As St. Basil says: "Of the dogmas and preachings which are kept in the Church some are derived from the written doctrine, others we have received by way of Apostolic Tradition as they were secretly transmitted to us, and these two classes are of equal value to piety."...
>
> Having made the above statements we [Orthodox and Anglican representatives] agreed upon the following:
>
> Everything necessary for salvation can be founded upon Holy Scripture as completed, explained, interpreted, and understood in the Holy Tradition by the guidance of the Holy Spirit residing in the Church.
>
> We agree that by Holy Tradition we mean the truths which came down from Our Lord and the Apostles through the Fathers, which are confessed unanimously and continuously in the Undivided Church, and are taught by the Church under the guidance of the Holy Spirit.
>
> We agree that nothing contained in Tradition is contrary to the Scriptures. Though these two may be logically defined and distinguished, yet they cannot be

separated from each other nor from the Church. 7

B--THE CREEDS

"The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith." Thus reads the Quadrilateral. The use of one or both of these two Creeds is required by the Articles of Religion, the services of Morning Prayer, Evening Prayer, The Holy Communion, the Offices of Instruction and the Burial of the Dead. The sponsors at the Baptism of a child are required to subscribe to a belief in the articles of the Christian faith as contained in the Apostles' Creed. Adults being baptized must make the same assent. The Creed is listed in the rubric of the Offices of Instruction, governing the preparation of children for Confirmation, as being one of the elements to be learned by the child, along with the Lord's Prayer and the Ten Commandments, before being presented to the bishop. The validity of the Creeds arises from their creation and use by the Church of the first four centuries as the definition of the faith against the heresies of the time. The "historic" churches have preserved the faith as related by the Creeds without any great diversity, the

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7. Report of the Joint Doctrinal Commission Appointed by the Oecumenical Patriarch and the Archbishop of Canterbury for Consultation on the Points of Agreement and Diffference between the Anglican and Eastern Orthodox Churches. Quoted in Bell, editor, op. cit., pp. 39, 40.

clause relating to the progression of the Holy Ghost--the filioque--being the only serious difference between the Eastern and Western Churches.

The seriousness with which Creeds are taken is illustrated by the hesitation of the English archbishops to confer the episcopate upon the American Church because the American Proposed Book of 1785 omitted the Nicene Creed and the phrase, "he descended into hell" from the Apostles' Creed.[8]

The acceptance of the Creeds may be said to include the recognition as authoritative of the decisions of at least four of the early ecumenical councils. Some Anglicans accept as binding the first six, others the first seven.

As to their continuing validity, some would feel,

> The Creeds must be regarded as unchangeable and fixed in their original content of statement. ... As the Creeds are received with a fixity of content, so they are to be received with a fixity of interpretation and meaning. ... They cannot be made to mean the reverse of what they say. ...'Born of the Virgin Mary' does not mean 'Born of a married woman;' 'The third day he arose again from the dead' does not mean 'There was no real physical resurrection.' ... It is only when the Creeds are accepted as 'historic affirmations' out of their context with ecumenical dogma that the theory of interpretation arises. Anglicanism has officially accepted Catholic ecumenical dogma and is therefore bound to interpret the Creeds in the light of it. 9

It might be answered that modern Biblical scholarship does not present as conclusive the historical proof for the

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8. Parsons and Jones, The American Prayer Book, p. 50.

9. Haselmayer, op. cit., pp. 89, 91, 92.

Virgin Birth and the physical Resurrection. Thus reasonable difference of belief does exist within the Anglican Communion, and this diversity has been recognized.

> The purpose of credal statements is to affirm the truths on which the Gospel of the Church and the religious life of Christians are based. It is not their purpose to affirm either historical facts or metaphysical truths merely as such. ... Assent to formularies and use of liturgical language in public worship should be understood as signifying such general acceptance without implying detailed assent to every phrase or proposition thus employed. Subject to the above, a member of the Church should not be held to be involved in dishonesty merely on the ground that in spite of some divergence from the tradition of the Church, he has assented to formularies or makes use of the Church's liturgical language in public worship. 10

Variation from the traditional teaching of the Church is a serious matter and very easily and quickly may lead to the losing sight of a proposition fundamental to a complete understanding of the Christian faith. It was largely the practice of shifting from literal acceptance of orthodox statements to the understanding of them as wholly symbolic that paved the way for the Unitarian, humanist and "theology-less" religious groups of the present day. Therefore, "if an Anglican theologian thinks a particular formulary not wholly adequate, he has a special obligation to preserve whatever truth that formulary was trying to secure and to see to it that any statement he puts forward as more adequate does in fact secure this."[11] That the interpretation of the

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10. Doctrine in the Church of England, pp. 37-39

11. Ibid., p. 37.

Creeds presents problems, for example belief in the Virgin Birth, is recognized by systematic theologians.[12] Thus the Joint Commission on Approaches to Unity in its Statement of Faith and Order was following good Anglican tradition, when in reference to the Creeds it remarked, "While liberty of interpretation may be allowed, the Christian faith as set forth in these two creeds ought to be received and believed by all Christian people."

Traditional statements regarding the elements of the Creeds are found in the Offices of Instruction and the Articles of Religion, particularly Articles I, II, III, IV, V, XV and XXXI. These statements must be interpreted by the doctrine set forth in the liturgical portions of the Prayer Book. Here we have expressions regarding, for example, the meaning of the Trinity,[13] the Incarnation,[14] the Virgin Birth,[15] the Atonement,[16] the Resurrection,[17] the Ascension[18] and the Communion of Saints.[19] For the interpretation of the Creeds, we can look to the decrees of the ecumenical Councils, the Articles of Religion, the Offices of Instruction, and the

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12. See Oliver C. Quick, Doctrines of the Creed, pp. 156-161; Claude B. Moss, The Christian Faith, pp. 108-115.

13. Blessings, Gloria Patri, Litany, Te Deum, Gloria in Excelsis, Collect for Trinity Sunday.

14. Collects for Christmas, II Christmas, Purification, and Christmas Preface.

15. Collect for Christmas, Te Deum.

16. Prayer of Consecration, Gloria in Excelsis, Thanksgiving in Eucharist.

17. Easter Preface, Second Collect for Easter, Preface for Ascension Day.

18. Collects for Ascension and Sunday after Ascension, Ascension Preface.

19. Collect for All Saints' Day, Preface for All Saints' Day.

Services of worship. These represent the doctrine of the Anglican Communion. When various official statements of Anglican groups express the opinion that liberty of interpretation is permitted regarding credal statements, it must be interpretation consistent with the basic religious truths expressed in the Prayer Book.

C--THE SACRAMENTS

We shall accept as the most desirable Lambeth statement on the Sacraments that of 1888, according to which the Supper of the Lord is to be "ministered with the unfailing use of Christ's words of Institution, and of the elements ordained by Him." This provides, at least, some reference to form and matter, and insists that the basis of the liturgical usage is Scriptural.

In the consideration of the Sacraments we enter into the area of theology and practice where there is really serious diversity of belief among Christian communions. We may justifiably feel that the things which separate the several groups are peripheral and "made of man," and that they can all agree upon the essential doctrines and forms of the two sacraments. This is possible and a "consummation devoutly to be wished." But even on basic ideas, united agreement will be difficult, and there, of necessity, must be relinquishing of long standing,much loved traditions. Involved are questions of infant versus adult baptism,

auricular confession, confirmation by presbyters, lay participation in the administration of the elements, the doctrine of the Real Presence, sacrificial or memorial aspects of the Lord's Supper, and a host of other questions. But the question that comes first to the mind of many Anglicans who read the Quadrilateral is, what is to be done about the rites commonly called sacraments--Confirmation, Holy Orders, Matrimony, Absolution and Unction? Are these to be given up by the Anglicans, or are some of them to be retained, or should we demand that they all be made part of a united church? These are questions on which there is no agreement within the Anglican Communion and certainly no agreement between it and the other religious groups. In dealings with the Eastern Orthodox, the Old Catholics, and the Swedish Church there was no disagreement on such problems. If we wish to maintain our close relationship with these groups , we will probably have to maintain pretty much our traditional doctrine regarding these rites. This whole problem has occasioned real concern on the part of many Anglicans, notably in considering the South India and Episcopal-Presbyterian schemes.

The Statement of Faith and Order of the Joint Commission on Approaches to Unity remarked, "In addition to the sacraments of Baptism and the Supper of the Lord, the Church recognizes sacramental rites or mysteries, namely, Confirma-

tion, Absolution, the Marriage Blessing, Holy Orders, and the Unction of the Sick." This would seem to imply that the Episcopal Church will not be prepared to change its attitude toward any of these usages without a very real purpose to be served and only after serious discussion. All these rites are contained in the Book of Common Prayer and, except for Penance and Unction, are administered consistently throughout the Anglican Churches in practically the same manner. However, the Anglican Churches have always felt that these are not sacraments in the same sense as Baptism and the Lord's Supper. Article XXV of the Articles of Religion explains that the two Sacraments are ordained of Christ in the Gospel while the other five "are not to be counted for Sacraments of the Gospel,...for that they have not any visible sign or ceremony ordained of God." The truth of this proposition, on the basis of modern Biblical criticism is open to some question, both as to the fact that the present essential form was dictated by our Lord,[20] and also on the ground that the five sacramental rites are based upon Scriptural passages and very early usage within the Church, and therefore their essentail nature was ordained by God, though of course they are not necessary to salvation.[21]

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20. See Oliver C. Quick, The Christian Sacraments, pp. 118-122, 188-195 regarding the origins of Baptism and the Eucharist.

21. See Moss, op. cit., pp. 345-349, 381,434 for the historical basis of the five sacramental rites.

A distinction between the two and the five is universally agreed upon even where the entire seven are considered as Sacraments, as in the Orthodox and Roman Communions.[22] The Lambeth Conference of 1930 pointed out the distinction in its answer to the delegation of the Eastern Orthodox Churches regarding Holy Orders.

> It was stated that the word 'sacrament' or 'mysterion' was, in the Anglican Church, used in a special sense with regard to the great sacraments of Baptism and the Holy Eucharist. If, however, the significance of a sacrament lies in its being the outward and visible sign of a spiritual gift, then Holy Orders would be considered a sacrament in that sense. 23

In the Report of the Joint Doctrinal Commission between the Anglican and Eastern Orthodox Churches, the representatives of the Orthodox Church said,

> We accept that the two of the seven Sacraments--namely Baptism and the Holy Eucharist--the first as introducing us into the Church, the second as uniting us with Christ, are pre-eminent among the others. But we do not think that the other five are of secondary importance as Sacraments, neither that they are unnecessary to the spiritual life of the Christian and consequently to his salvation 24

They would mean, we assume, that the other five are necessary to the Christian way of life and are necessary to the life of the Church, but each is not necessary to be administered

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22. "If anyone shall say that these seven sacraments are equal to each other in such wise that one is not in any way more worthy than another; let him be anathema." Council of Trent, Sess. VII, canon iii. Cited in Haselmayer, op. cit, p. 101. See infra footnote No. 24 for statement of the Orthodox Communion.

23 23. The Lambeth Conference, 1930. p. 134.

24. Quoted in Bell, editor, op. cit., pp. 41, 42.

to each person for his salvation. Surely this would be so of, at least, Marriage and Holy Orders.

The Anglicans pointed out that

> in the Book of Common Prayer of the Church of England the word Sacrament is only used of the two Sacraments--Baptism and the Holy Eucharist, inasmuch as these only have an outward visible sign ordained by Christ Himself and are held to be generally, that is universally, necessary for salvation. But it is recognized also in the Anglican Communion that in other Rites there is an outward and visible sign and an inward and spiritual grace, and in that sense they may be considered to have the character of Sacraments and are commonly called Sacraments. 25

Far more attention must be paid to the five sacramental rites than is evident from the published reports of Anglican participation in conferences in which proposals for church union, on the basis of the elements of the Quadrilateral, were discussed. We cannot forget that Confirmation was originally joined with Baptism, and that it is now a condition to being admitted to the Holy Communion. Matrimony, beside being a Prayer Book service, is based upon a theological concept of God's action in joining the two persons together and of the life-long nature of this estate. The doctrines regarding Holy Orders determine questions about the nature of the Church, the apostolic ministry, the validity of other ministries--all of which are at the crux of disagreements in unity discussions. Beliefs regarding

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25. Ibid.

Absolution or Penance are part of the doctrine of the priesthood, are basic to an understanding of the Roman Communion, and of the practice of auricular confession in any communion.

It would be valuable here to consider the basis of Penance and Unction in the Anglican formularies.[26] The power to give absolution is bestowed upon the priest at the laying on of the bishop's hands. This authority is exercised in the Absolutions of the services of Morning Prayer, Evening Prayer, and the Holy Communion. It may only be used by a priest or bishop and not by a deacon or layreader who may be reading the Choir Offices.

The Anglican liturgies provide no liturgical form for the hearing of private auricular confession and the administration of penance. However the practice of private confession is recommended in the Second Exhortation for the Holy Communion, in part as follows:

> If there be any of you, who...cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other Minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness. 27

The Exhortation is more direct in the English, Scottish and

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26. For most of the material presented in this connection, the present writer is indebted to Haselmayer, op. cit., pp. 107-114.

27. American Prayer Book, p. 88.

Canadian Prayer Books in which the clause reads, "that he may receive the benefit of absolution."

Another use of confession is prescribed in the Order for the Visitation of the Sick which includes the rubric:

> Then shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled by any matter; after which confession, on evidence of his repentance, the Minister shall assure him of God's mercy and forgiveness. 28

The Scottish Prayer Book includes a form of confession which shall be used "in this or other like form:" "I confess to God Almighty, the Father, the Son,and the Holy Ghost, that I have sinned in thought, word, and deed, through my own grievous fault; wherefore I pray God to have mercy on me. And especially I have sinned in these ways... ."[29] The English rite was changed to include this form of confession of particular sins in the Proposed Book of 1928.[30] Also, the proposed revision of the Canon Law of The Church of England regarding The Visitation of the Sick and The Anointing of Sick Persons requires the Priest to "move the sick person to make confession of his sins."[31]

The administration of Unction was provided in The Order for the Visitation of the Sick in the Prayer Book of

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28. Ibid., p. 313. Also absolution on p. 319.

29. Scottish Prayer Book, p. 423.

30. The Proposed Book of 1928, pp 410-411.

31. The Canon Law of the Church of England, Canons XLIV and XLVI, pp. 135, 136.

1549, where provision was made for anointing accompanied by a prayer for the bestowal of grace for the recovery of health and the forgiveness of sins. The rite was dropped from the Prayer Book of 1552 and has not been restored in the English book. It was restored to the American Prayer Book in 1928 with the alternative forms of anointing or of the laying on of hands. A preceding prayer asks for spiritual power, release from sin, and from pain of soul and body. The anointing formulary seeks the end of pain and sickness of body, and the restoration of health. The proposed revision of English Canon Law includes a section governing the administration of Unction or the Anointing of Sick Persons, to be performed according to a form authorized by the bishop of the diocese.[32]

Regarding the Sacrament of Baptism, the one doctrine which would undoubtedly occasion difference of opinion in any negotiations for unity would be that of Regeneration. This belief is expressed in number XXVII of the Articles of Religion, and in the Offices of Instrution. In the latter, the inward and spiritual grace in Baptism is declared to be "death unto sin, and a new birth unto righteousness; whereby we are made the children of grace."[33] The service of Baptism is full of references to regeneration: "None can enter into

32. Ibid.

33. American Prayer Book, p. 292.

the Kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost;"[34] "coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration;"[35] "Seeing now, that this child (this Person) is regenerate, and grafted into the body of Christ's Church."[36] These are sufficient references to show that the doctrine of baptismal regeneration is a substantial part of the Anglican faith and must be seriously considered in any discussions of a basis for Christian reunion.

Since the Quadrilateral does not discuss the theology of the Holy Communion, it was very wise of the American Commission on Approaches to Unity to set forth a summary of the Anglican faith regarding this most central service of the Christian Church. For the various beliefs about this Sacrament are one of the chief sources of divisions in Christendom. Other than the disagreements over the official capacity of the clergyman celebrating the communion, the great differences of opinion between Anglicans and members of other communions would arise in relation to the doctrines regarding the Real Presence and the nature of the Eucharistic Sacrifice.

The belief in the Real Presence is affirmed in Article XXVIII of the Articles of Religion: "...the Bread which we

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34. Ibid., p. 273.

35. Ibid., p. 274.

36. Ibid.,p. 280.

break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ. ... The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner." The same article denies the validity of any doctrine of transubstantiation. Further reference to the Real Presence is found in the Offices of Instruction: "The inward part [of the Lord's Supper] or thing signified, is the Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper."[37]

In the American rite the Invocation places emphasis both upon the divine action and upon the receiving of the elements. The Prayer of Humble Access, the Words of Administration and the Thanksgiving all proclaim the presence of Christ in the elements.[38]

The Anglican position was set forth in the Report of the Lambeth Conference of 1930 as part of the discussion between the Anglican and Orthodox delegations.

> It was stated by the Anglican Bishops that in the Sacrament of the Eucharist "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper," and that "the Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner," and that after Communion the

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37. American Prayer Book, p. 293.

38. See Haselmayer, op. cit., pp. 122-125, for the forms in the successive English Prayer Books.

> consecrated elements remaining are regarded sacramentally as the Body and Blood of Christ 39

The doctrine of the Eucharistic Sacrifice is accepted by all Anglicans as being a true part of our sacramental theology; however it may be variously stated, because of different emphases placed upon the elements inherent in the total concept expressed by the term "sacrifice." One definition would say: "Eucharistic Sacrifice means the liturgical offering before God of the Body and Blood of Christ as a commemorative sacrifice of His perfect oblation on the cross. It does not imply any special metaphysical theory of the separability of the Sacrifice of the Cross and the Sacrifice of the Eucharist."[40] The extreme development of this attitude would put nearly all the stress upon the Sacrifice as the re-enactment of Calvary and upon the offering of the Body and Blood of Christ. Yet, the sacrifice as more generally understood by Anglicans,[41] would insist that the Eucharist is not, in any sense whatever, a repetition of Christ's death on the Cross and thatChrist is not being offered to the Father, except as He is one with His people who offer their gifts and themselves. That which is offered is the alms, the prayers, the bread and wine, the worshippers

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39. Quoted in Bell, editor, op. cit., p. 19.

40. Haslemayer, op. cit., p. 128.

41. See Quick, The Christian Sacraments, pp. 196-204; Moss, op. cit., pp. 368-375; Doctrine in the Church of England, pp. 141-159.

themselves, and their praise and thanks. By God's action we are enabled to join with Christ in His offering of His Body and Blood, and finally by communion to receive Him into our lives.

It must be affirmed that the Sacrifice is not vicarious--that is by one (Christ) in place of the many (worshippers), but rather that it is representative--the worshippers seek to identify themselves with their Lord that they may partake of His purity. The death and sacrifice of Christ proceed from God's love and by Christ's own act of offering Himself. This we commemorate, and in this we join ourselves.

These various elements have been expressed in at least four ways: (1) Through stress upon the union of ourselves with Christ in the act of communion, and in the offering of praise and thanksgiving and of "ourselves, our souls and bodies." This view is quite generally held and many members would find here alone the sacrificial element; (2) through emphasis on the fact that we repeat the words and acts of Christ at the Last Supper, whereby Christ invested His approaching death with the character of a sacrifice; (3) through the insistence that the rite is a representation before the Father of the actual sacrifice of the Cross; (4) through the joining in the perpetual offering by Christ of himself, and the sharing in the life of the risen Christ.

These views are not necessarily exclusive of one another. Some Anglicans would combine all the views stated, while others would repudiate one or more of these positions. A group of representative Anglican theologians has said in reference to the four doctrines set forth, "We consider that all of them should be regarded as legitimate in the Church of England ... ."[42]

Perhaps the most authoritative statement of the Anglican doctrine of the Eucharistic Sacrifice was set forth in 1897, in the reply of the Archbishops of Canterbury and York to the Bull Apostolicae Curae of Leo XIII.

> Further we do truly teach the doctrine of Eucharistic Sacrifice and do not believe it to be a "nude commemoration of the Sacrifice of the Cross," an opinion which seems to be attributed to us by the quotation made from that Council. But we think it sufficient in the Liturgy which we use in celebrating the holy Eucharist--while lifting up our hearts to the Lord, and when now consecrating the gifts already offered that they may become to us the Body and Blood of our Lord Jesus Christ--to signify the sacrifice which is offered at that point of the service in such terms as these. We continue a perpetual memory of the previous death of Christ, who is our Advocate with the Father and the Propitiation of our sins, according to His precept, until His coming again. For first we offer the sacrifice of praise and thanksgiving; then next we plead and represent before the Father the sacrifice of the cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's Passion for all the whole Church; and lastly we offer the sacrifice of ourselves to the Creator of all things which we have already signified by the oblations of His creatures. This whole action, in which the people has necessarily to take its part with the Priest, we are

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42. Doctrine in the Church of England, p. 162.

accustomed to call the Eucharistic Sacrifice. 43

This interpretation was reaffirmed by the Lambeth Conference of 1930 in the discussions between the representatives of the Orthodox and Anglican Communions. The report stated in part:

> the Anglican Church teaches the doctrine of Eucharistic sacrifice as explained in the Answer of the Archbishops of Canterbury and York to Pope Leo XIII on Anglican ordinations; and also that in the offering of the Eucharistic Sacrifice the Anglican Church, prays that "by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins and all other benefits of His passion" as including the whole company of faithful people, living and departed. 44

The Reply of the Archbishops also provided the basis for the sacramental doctrine of the Holy Communion as set forth by the Report of the Joint Commission on Approaches to Unity of the American Church published in 1948.[45]

Article XXVIII of the Articles of Religion calls the Lord's Supper "...a Sacrament of our Redemption by Christ's death... ." Article XXXI asserts the completeness of Christ's death on the cross: "The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world; both original and actual, and there is none other satisfaction for sin, but that alone..."

The Offices of Instruction declare that, "The Sacra-

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43. Answer of the Archbishops of England on English Ordinations, p. 35, quoted from Haselmayer, op. cit., p. 134.

44. From the Report of the Committee on "The Unity of the Church," quoted in Bell, editor, op. cit., p. 19.

45. The full text was published in The Living Church, April 4, 1948, pp. 10-13. The theological basis of the sacraments is quoted supra, p. 39.

ment of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby."[46] It is argued that this remembrance which, in the Prayer of Consecration, is referred to as "a perpetual memory of that his precious death and sacrifice," in which "we...do celebrate and make...with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make," being a "remembrance" or a "memory" or a "memorial" of a sacrifice in a sacramental action must be a remembrance sacrificial in its nature.[47] This view would seem justified on the basis of the Reply of the Archbishops, as the present writer understands it.

The sacrificial action consists of the offering of the alms and oblations at the Offertory, in the Prayer for the Church, and in the Oblation of the Prayer of Consecration. Next, are offered the "sacrifice of praise and thanksgiving" and "ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee."

The belief that we present Christ's Body and Blood to the Father rests upon the argument that "this our sacrifice of praise and thanksgiving" is joined to the commemorative sequence of the events of the Incarnate Life; "This our

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46. American Prayer Book, p. 293.

47. Haselmayer, op. cit., p. 129.

sacrifice" is organically united with the sacrifice of Christ. The sacrifice is not composed of praise and thanksgiving, but it refers to a sacrifice whose commemoration is an occasion for praise and thanksgiving. This is Dr. Haselmayer's line of reasoning.[48] He maintains that the phrase in question "is a technical term for, and indeed almost a direct translation of, Eucharistic Sacrifice. It was used as a test phrase in 1546 to prove the Catholic Doctrine of the sacrifice of the Mass" and is the premise of the doctrine set forth in the Reply of the Archbishops to the Bull of Leo XIII.[49]

D--THE HISTORIC EPISCOPATE

We will accept as the most satisfactory statement on the ministry, the text of the Chicago Statement of 1886 and that of Lambeth, 1888: "The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God unto the unity of His Church." This is preferred as more descriptive of the Anglican feeling than was the statement of the 1920 Lambeth Appeal to All Christian People, which suggested: "A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole Body." This opinion

48. Lambeth and Unity, pp. 131, 132.

49. Ibid.

seems justified by the action of Lambeth in 1930, which repeated much of the 1920 statement, continued by reaffirming the earlier statement regarding the Episcopate, and then offered a detailed explanation of the meaning of the phrase Historic Episcopate. Also in 1946, the Statement of the American Commission on Unity has used the earlier statement in its presentation of the Quadrilateral.

In considering the doctrine of the ministry, one feels as though he were trapped in an endless labyrinth, from which a multitude of doors lead off in different directions, none of which seem to offer escape, but all of them criss-cross and return you to the starting point. Dozens of books have been written in attempts to create an accurate and acceptable theory of the ministry and its relationship to the Christian Church. While they each follow one of three or four main theories of the origin, development and function of the ministry, their recommendations for bringing about a common ministry in a united Church are many and various. This paper does not propose to discuss the various theories of the ministry, or attempt to defend any one of them. Our desire here is to present the official formularies and statements of the Anglican Communion. In following sections of the paper we will examine the forms of ministries proposed by various Anglican groups as elements in plans for church union, and the criticisms made of such proposals. Finally

we will consider several suggestions made by responsible Anglican writers, offered as aids in further considerations of this difficult problem.

While the Quadrilateral speaks only of the Historic Episcopate, the 1920 Appeal to All Christian People designated "a ministry." This has led to considerable confusion. Anglicans never were certain whether they were meant to defend the episcopal office alone, or whether they were to insist upon the three-fold ministry according to the Anglican form. Protestants were never sure which concept they were being called upon to consider. It must be agreed with Dr. Haselmayer that the phrase "historic episcopate" could have been improved upon. As he says, surely the Methodist, Anglican, Moravian, Lutheran, Orthodox and Roman episcopates are all historic in the sense of temporal continuance. What was meant was undoubtedly "primitive" or "apostolic."

The next question is, what is meant by episcopate? Did it mean only the episcopal order or the complete ministry? It is suggested that, in the light of the continuing unity discussions, the chief Anglican emphasis was upon the safeguarding of the episcopate alone.[50] For Anglicans have agreed to various types of unified ministries. Dr. Haselmayer maintains that the episcopal office alone, without the

50. See reports on "The Unity of the Church" from Lambeth Conferences of 1920 and 1930.

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complete ministry associated with it in the Anglican formularies, is meaningless. The term episcopate implies the three orders of bishops, priests and deacons. "Since the episcopate alone commands the power or ordination, it is synonymous with Sacred Ministry. ... The Historic Episcopate means the Apostolic Ministry."[51] The present writer would enter a firm protest to this interpretation, but it does illustrate the existence of an area of serious disagreement. However, as a practical matter, the requirement for an episcopate is based, in a large part, upon the desire for its power of ordination; then obviously there must be the consideration of a complete ministry in any discussions about the episcopate. This requires that we examine the Anglican formularies pertaining to the ministry.

The Ordinal assumes that Holy Orders rest upon an outward and visible giving of an authority to function in a Christian body, and upon the receipt of the spiritual power necessary for the performance of that duty. In the ordination of a deacon the form in part is, "Take thou Authority to execute the Office of Deacon in the Church of God;"[52]

For a Priest, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God;"[53]

For a Bishop, "Receive the Holy Ghost for the Office

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51. Haselmayer, op. cit., p. 138
52. American Prayer Book, p. 534
53. Ibid., p. 546

and Work of a Bishop in the Church of God." [54]

The Preface to the Ordinal states that no one shall presume to execute these Offices, except he were first called, tried, examined and known to have the qualities as are requisite for the Office. Then by public prayer and the Imposition of Hands they are approved and admitted to the Office by lawful Authority, according to the form of the Ordinal.[55]

The transmission of the spiritual power and of the authority to act is accomplished by the laying on of hands. The bishop ordaining a priest or consecrating a bishop affirms that the power of the Holy Ghost and the authority to execute the office are "now committed to thee by the Imposition of our hands."[56]

The interpretation of this clause raises the widely and vigorously debated question of whether the episcopal office possesses this power and authority solely because of their transmission by tactical succession from the Apostles, or whether the bishops are acting as the duly delegated representatives of the Church which alone is custodian of the power and authority. The answer to this question largely

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54. Ibid., p. 558

55. Ibid., p. 529

56. Ibid., pp. 546, 558.

determines: (a) one's attitudes towards the ministries of other communions; (b) one's willingness to agree to schemes of re-ordination, or forms of mutual recognition of varied ministries becoming parts of a united church; and (c) one's opinion as to the essential nature and function of the episcopal office. The failure to secure widespread agreement of belief regarding these questions has been, by far, the most serious handicap in all discussions of plans for Church union. Representative comments upon this whole problem will be presented in subsequent chapters of this paper.

A non-episcopally ordained minister who desires to be ordained deacon or priest may have placed in his letter of ordination the following,

> Recognizing the ministry which he has already received and hereby adding to that commission the grace and authority of Holy Orders as required for exercise of the ministry of this Church. 57

Whether this canon accurately represents the official theological doctrine of Holy Orders is a debatable question. The Canon would imply that the minister in question previously had an ordination to a ministry susceptible of some degree of recognition by the Episcopal Church, and our Church was adding the type of "grace and authority" required to minister in "this Church." What is meant by "this Church?" Usually when the term is used it means a particular religious group

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57. Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America, (1946), Canon 36, Sec. 6.

or denomination, in this case the Protestant Episcopal Church in the U. S. A.[58] Yet the ordinations of deacon, priest and bishop are all to "the Church of God." Could it be meant that the minister previously was not ordained in the Church of God? Obviously this could not be intended, for the same Canon in sec. 6 (a) sets out: "At the time of such ordination the Bishop may read this preface to the service:

"AB, who has already been ordained a minister of Christ, and desires to be a Deacon (or Priest) in this Church... ."[59]

It might be felt that this discussion is an enlargement of an obvious problem--that certainly the man was a minister in the Church of God, but not the type of minister through lack of a certain spiritual power or lack of institutional authority or lack of both, to exercise the necessary duties required in the Protestant Episcopal Church. This of course is the problem, and it is no small one. For though few would care to say boldly that the man was not ministering for Christ, there are many Anglicans who would say: (a) he had not been a minister in "The Church," since he had no proper

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58. Phrases from the Canons speak of "the Presiding Bishop of this Church;" "the Book of Common Prayer shall be in use in all Dioceses andMissionary Districts of this Church;" "being duly elected Rector or Minister of a Parish or Congregation of this Church," etc.

59. Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America, p. 89.

ordination; (b) we were not recognizing the "ministry which he has already received;" (c) we were not "adding to that commission the grace and authority of Holy Orders," but were giving, for the first time, the only valid grace and authority; and (d) that it was not "the grace and authority of Holy Orders as required for the exercise of the ministry of this Church," but was, at least, the grace necessary to exercise a valid ministry in any valid branch of "the Church," plus the authority to serve according to the forms and discipline of the Protestant Episcopal Church.[60] This view is not the position of the Anglican Communion, but it does represent the view of individual Anglicans. This of course raises the problem of the "validity" and "regularity" of men not ordained by a bishop of the "Apostolic Succession."

The technical usage of the term Apostolic Ministry, from the viewpoint of those communions which are generally referred to as "Catholic," implies the acceptance of the doctrine of Apostolic Succession. This term means that the present ministry has a real continuity with the authority and

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60. The functions of the three offices of this ministry are summarized in the Offices of Instruction, American Prayer Book, p. 294, as "The office of a Bishop is, to be a chief pastor in the Church; to confer Holy Orders; and to administer Confirmation. ... The office of a Priest is, to minister to the people committed to his care; to preach the Word of God; to baptize; to celebrate Holy Communion; and to pronounce Absolution and Blessing in God's Name. ... The office of a Deacon is to assist the Priest in Divine Service, and in his other ministrations, under the direction of the Bishop."

teaching of those referred to as Apostles. The Catholic viewpoint is that continuity was maintained through the episcopal office and has been represented in a ministry of bishops, priests and deacons.[61] The Preface to the Ordinal maintains

> that from the Apostles' time there have been these Orders of Ministers in Christ's Church...Bishops, Priests, and Deacons...and therefore, to the intent that these Orders may be continued...no man shall be accounted...a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be...admitted thereunto, according to the Form hereafter following..." [62]

Further reference to the qualifications of those who would minister in this Church is found in Articles XXIII and XXXVI in the Articles of Religion.

The insistence upon the divine authority of the Anglican ministry is seen in the opening Collect for the ordination

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61. "It should be clear, therefore, that while acceptance of the 'historic episcopate' may not involve acceptance of any one formulation of the doctrine of the ministry, it does involve acceptance, in the form of a fact, of the threefold ministry of bishops, priests, and deacons, and the acceptance of it also as accompanied by the claim that it is a ministerial succession tracing back to the 'Apostles' time'." Statement of Faith and Order of the Joint Commission on Approaches to Unity. "When we say that we must insist on the Historic Episcopate but not upon any theory or interpretation of it, we are not to be understood as insisting on the office apart from the functions. What we uphold is the Episcopate, maintained in successive generations by continuity of succession and consecration, as it has been throughout the history of the Church from the earliest times, and discharging those functions which from the earliest times it has discharged." Quotation from the report of the Lambeth Conference of 1930. Both statements are taken from The Living Church, April 4, 1948, p. 12.

62. The American Prayer Book, p. 529.

of priests and deacons and the consecrating of bishops: "Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church... ."[63]

The Office of Institution of Ministers has a Collect which opens with the following affirmation,"O Holy Jesus, who hast purchased to thyself an universal Church and hast promised to be with the Ministers of Apostolic Succession to the end of the world;..."[64]

The doctrines expressed above are made explicit in the Constitution and Canons of many of the provincial churches within the Anglican Communion.[65]

Finally, we would point out again the invariable practice, referred to above, of the re-ordination of those who have received a ministry in another communion through non-episcopal ordination, or at the hands of one whose episcopal orders were not recognized by the Anglican Communion.[66] In the cases of those who have received episcopal ordination from a Bishop whose authority to convey valid orders is open to question, conditional ordination is

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63. American Prayer Book, p. 547, 553.

64. Ibid., p. 572.

65. Extracts from four are quoted in Haselmayer, op. cit., pp. 146, 147.

66. Supra, p. . For a detailed account of this fact, see E. A. White, The Constitution and Canons, Annotated, pp. 301, 328.

required.[67] Those who have been ordained by Bishops not in communion with this Church, but of whose authority to ordain there is no question, or those ordained by foreign bishops in communion with this Church, are not required to be re-ordained, but are permitted to exercise their ministry in this Church only after a careful examination of their credentials and doctrinal belief.[68]

That the Church of England intends its ministry to be an Apostolic Ministry--that is, to teach the doctrines of the Apostles--is evident. This principle was established by law in the year 1603:

> Whosoever shall hereafter affirm, that the Church of England, by law established under the King's Majesty, is not a true and apostolical Church, teaching and maintaining the doctrine of the Apostles: let him be excommunicated ipso facto..." [69]

The same principle has been reaffirmed in the proposed revisions of English Canon Law.[70]

Whatever the Church of England had in doctrine was in all essential points made part of the Church in the United States. As the Preface to our Prayer Book, written in 1789, states:

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67. Constitution and Canons of the Protestant Episcopal Church in the U. S. A., Canon 36, Sec. 6(c).

68. Ibid., Canons 37 and 38.

69. Canon 3 of the Constitutions and Canons Ecclesiastical of 1603 as printed in J. H. Blunt, The Book of Church Law, p. 374. Quoted from Haselmayer, op. cit., p. 37.

70. The Canon Law of the Church of England, p. 106.

> ...it will appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship, or further than local circumstances require. 71

According to authorities on Canon law this declared intent was actually true in a legal sense.[72]

> We have then all the noble statutes of Henry, Edward, and Elizabeth, the injunctions of the two latter in 1547 and 1559...the Synod of Archbishop Parker, 1571, the Articuli pro Cleri of 1584...the Capitula of London, 1597, and the canons of 1603, to make up, together with all previous institutions not superseded, the English canonical law as it then existed. ...This, then, formed the great body of the English ecclesiastical law when the Church was planted in this country; and this constituted the body of law of the Church in the colonies. 73

This law continues as authority, subject to action of the American Church, under the following summary of the legal principles involved:

1. The English canon law governs, unless it is inconsistent with, or superseded by, a positive institution of our own.
2. Unless it is at variance with any civil law or doctrine of the State, either recognized by the Church, or not opposed to her principles.
3. Unless it is inconsistent with, or inapplicable to that position in which the Church in these States is placed. 74

As another author says,

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71. American Prayer Book, p. vi.

72. The following four quotations have not been checked by the present writer, but are taken from Haselmayer, op. cit., pp. 46, 47.

73. Murray Hoffman, A Treatise on the Law of the Protestant Episcopal Church in the United States, pp. 61-63; E. A. White, American Church Law, p. 42.

74. Hoffman, op. cit., p. 64.

> ...the English Ecclesiastical Law continued to be the law of the American Church after 1789, and remains a part of Law of the Church today, so far as it is applicable, and not superseded by enactments of our own. 75

These authorities cite the action of the General Conventions of the Protestant Episcopal Church of 1814 and 1871 as affirming the same opinion. This position has been supported by decisions of the civil courts. The Supreme Court of New Jersey ruled:

> The English Ecclesiastical Law, although somewhat modified by new circumstances and by American usages and statutes, constitutes the substantial basis of the law controlling the affairs of this particular Church.

This decision has been followed in later cases in other states, as well as in New Jersey, and would appear to be the present law on the subject.[76]

If the above authorities are considered as binding, the American Church is bound to the whole body of English Canon Law, except in so far as our church definitely repudiates any part of it, or it is not consistent with American civil law, or with conditions in which we find ourselves . This relationship must be considered in the preparation of any schemes for union with other Christian bodies, for if we depart from the essential doctrines as set forth in any of the formularies or canon law of the English Church, we may

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75. E. A. White, op. cit., p. 86.

76. Haselmayer, op. cit., pp. 47, 48 for all these references.

forfeit our membership in the Anglican Communion. If we depart from that doctrine, as it is represented in our own documents of Faith and Order, we may likewise lose our membership in the body of sister churches. This seems to be what happened to the four former Anglican dioceses which are now part of the Church of South India.

Yet the provincial Churches do have the liberty to make changes from the established doctrines within limits. While not written to this point and perhaps not entirely relevant to the problem of unity, yet suggestive of an attitude which is important, consider a statement from a representative group of English theologians concerning Anglican formularies: "These formularies should not be held to prejudice questions which have arisen since their formulation or problems which have been modified by fresh knowledge or fresh conceptions."[77]

The burning desire for church reunion on a world-wide scale is a new problem full of new questions. Many of our cherished beliefs and forms will have to be modified. Fresh conceptions must be formulated, if the healing of the Body of Christ is to become a reality.

We have considered in some detail: (1) the beliefs which the Anglican Churches consider essential to their nature; (2) the ways in which these doctrines are expressed in

77. Doctrine in the Church of England, p. 37.

formularies and liturgy; and (3) the manner in which we explain this Faith and Order to our fellow Christians. Now let us look to what we Anglicans do and say when we endeavor to translate our beliefs into action.

CHAPTER III

SCHEMES FOR CHURCH UNITY

A. The Proposed Basis of Union with the Presbyterian Church, U. S. A.

In September, 1946, at the General Convention of the Protestant Episcopal Church assembled in Philadelphia, the Joint Commission on Approaches to Unity submitted a report of some four thousand words entitled "The Proposed Basis of Union between The Protestant Episcopal Church in the United States of America and the Presbyterian Church in the United States of America."[1] We will review those portions of the majority report which refer to the four points of the Quadrilateral, and then consider some of the objections raised.

A minority report, signed by seven members, refused to recommend the "Proposed Basis" for consideration because, to quote from their report,

> we judge the proposals radically distort the religion of our Lord. We see no point in asking the Church to study for a period of years what we are certain would, if adopted, cause only disunity among ourselves and superficial unification with others.

The majority report affirmed that it was presenting a proposal not of co-operation or federation, but one of organic unity. "The term implies that when the unifying process is complete there will be one Church, with one standard of faith,

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1. The text of the Proposed Basis, with the accompanying minority report of the Commission, is printed in Bell, editor, op. cit., pp. 162-177.

one communicant list, one ministry, one system of government."

Organic union of the two Churches was not to be the final goal. "The aim of the negotiations," as outlined in the preamble, "is to achieve such a basis of union that other Churches can adhere to it so that, if it be God's will, the union of the two Churches can be the nucleus of a more inclusive union." The essential purpose being that of finding a method whereby each uniting Church may contribute its heritage of faith, order and practice to the united body and each may recognize and be assured that those things which are precious to its people are preserved in the united Church.

The steps toward unity were considered in six sections dealing with doctrine, government, ministry and lay leadership, "other basic provisions" (baptism, confirmation, the Lord's Supper and ordination), worship, and property and contractual rights.

As their doctrine, both Churches accept the Bible as the Word of God; the Apostles' and Nicene Creeds, as defined by the first four General Councils, are agreed statements of belief; the Confession of Faith and the Catechisms, and the Prayer Book with the Articles of Religion as containing the system of doctrine accepted by both churches. Teachers in the united Church may instruct from any of these formularies consistent with the Basis of Union, and where conflicts are disclosed such conflicting teachings shall not be taught

as being necessary to salvation or so as to break membership in the united Church.

In the creation of the ministry, the varying traditions of the Churches were recognized in the provision that "in the ministry of the Word and the Sacraments of the Gospel presbyters (priests) share equally with bishops." Differing views regarding the episcopacy are recognized as existing. Such differences will be permitted; however, "it is agreed that the continuity of the episcopate which has come down from the undivided church shall be effectively maintained..." Bishops shall have the powers and duties traditionally theirs, to be exercised in concurrence with the presbytery.

Ministers ordained in either church prior to the union will be accepted into the ministry of the united church on a basis of complete equality. The proposal declared,

> At such time as the union is effected, in every diocese and presbytery there shall be formal services of mutual recognition and extension of authority to ministers in the united Church.

The moderator and ministers of the presbytery will lay their hands upon the bishop and his priests and will commission them into the ministry of the united Church. The bishop and priests will similarly commission the moderator and his ministers. The formulary to be used is described:

> Here the Moderator or Bishop shall say to the minister to be commissioned: The ministry of the Word and Sacraments which thou hast already received is hereby recognized; and the grace and authority of Holy Orders as conferred

by this Church are now added.

> Then the Moderator or Bishop with attending presbyters shall lay hands on the minister to be commissioned and say: Take thou authority to execute thy ministry and to dispense the Word of God and His holy Sacraments in this united Church; in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Ordination after union is effected, will be by the laying on of hands by the bishop and presbyters (priests) of the jurisdiction. Consecration of bishops shall be by at least three bishops together with presbyters of the jurisdiction. Deacons shall be ordained, and shall have the right to preach, and to teach, and to distribute the elements at Holy Communion.

The congregations shall have the right to select their pastor subject to the discretion of the bishop and presbytery. If a congregation shall request it, the bishop and presbytery shall require the pastor-elect to promise he will maintain the doctrine and worship in accordance with the forms to which the parish is accustomed.

Confirmation shall be administered by the laying on of hands by the bishop or by a presbyter (priest) duly authorized by the bishop and presbytery. The Lord's Supper shall include the reception of bread and wine and the use of certain designated liturgical formularies.

Within twenty-five years there shall be in use a common service book including a variety of liturgical and non-liturgical forms to meet the needs and preserve the distinctive

values in the two traditions of worship. Until the service book is authorized, approved forms of worship may be authorized by the presbytery for use in its diocese. Various other matters of less importance for our purposes were discussed and several important issues were left for further negotiations.

The minority report objected to the "Proposed Basis of Union" on several grounds, the most important of which were:

(1) The majority had been too willing to accede to Presbyterian demands.

(2) Historically valid ordination can be received only from a bishop. The Presbyterians assert the equal authority of their presbytery to ordain and will not accept any proposed formula as a supplemental ordination.

(3) The Presbyterians insist upon the recognition of the same level of spiritual authority in priest and deacons as in a bishop. According to their official beliefs, the minister is in no sense a priest beyond any other sincere Christian.

(4) Since the Presbyterians vastly outnumber the members of the Episcopal Church, the new service book would not favor the American Book of Common Prayer.

(5) The Episcopal Church would be removed from the Anglican churches and become, not only another one of the many Protestant sects, but also a new kind of Presbyterian Church.

After discussion lasting over several days, the General Convention, by action of both houses, refused to accept the Proposed Basis of Union. The final resolution of the convention provided, in part:

> The Commission be requested to prepare a statement of faith and order, in harmony with the Lambeth Quadrilateral,

upon which the Episcopal Church is prepared to enter into inter-communion and proceed toward organic federation with the Presbyterian Church or any other interested Christian body, the Commission to report to the next session of the General Convention.

Such proposals of unity as are being considered and which are related to the Anglican Communion, shall be referred to the Lambeth Conference of 1948.

The temper of the Convention may be judged in some measure from the following arguments delivered in support of, and in opposition to, the majority report of the Commission.[2]

The House of Deputies--In support of the report:

a. The mutual recognition of ministeries is the first and most essential step in reunion, and it is so considered in the "Proposed Basis of Union."

b. If the report is rejected the Episcopal Church will be isolated, with no opportunity of union, and will cease to be a "bridge" Church.

c. The Episcopal Church has a rich heritage which must be shared with other churches.

d. All the essentials of the Church are preserved.

e. The majority report is based on faith, courage, and trust in the Holy Spirit; the minority report is based on the fear of losing a valued tradition.

In opposition to the proposal:

a. The minority report seeks to maintain the truth as the Church has received it.

b. The great objectives of reunion have been vitiated or left out as a result of Presbyterian demands.

c. The restriction of episcopal power cannot be accepted.

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2. Taken from The Living Church, September 22, 1946, pp. 8-10, and September 29, 1946, pp. 7, 8.

d. The Presbyterians must accept a supplemental ordination.

4. The Presbyterians are not united, and Presbyterianism produces dissensions and schisms.

f. The proposal is not explicit regarding the doctrines of the Church, and is not true to the Prayer Book.

g. Most Christians in the world belong to the historic Churches.

h. The Presbyterians do not accept the priesthood.

i. The proposal will result in congregationalism.

j. Most members of the Church oppose the abandonment of Church principles and do not wish to give up its historic forms and doctrines.

k. The three-fold ministry and the place of the Prayer Book in the Church have been the grounds of the Church's unity for nearly four hundred years and are not questions for examination and study now.

The bishops, in discussing the action of the House of Deputies, expressed the following opinions:

1. The action of the House of Deputies should be concurred in, not because it was the action which we had a right to expect, but because it will avoid strife in our Church. We must have unity within the Church before we can unite with others.

2. Debate must be had on the merits of the "Proposed Basis for Union." The minority report demands of the Presbyterians a view regarding the validity of their orders that many of us, including the Presiding Bishop and the Presiding Bishop-elect, do not accept.

3. The people of the Church have the right to study and express their views on the proposal.

4. The proposals contain strange and erroneous doctrines and should not be given to the people.

5. Union on the proposed basis will result in just another type of Presbyterian Church.

The present writer's evaluation of the "Proposed Basis" is concerned only with the elements of the Quadrilateral. The discussion of the place of the Scriptures, in order to be wholly acceptable to most Anglicans, should have contained some detailed statement as to the place of tradition in relation to the problems of Scriptural interpretation. If two communions after being united should each interpret Scriptures in their traditional ways, there might never be a complete and permanent union. Similarly it seems there should have been a statement on the doctrinal points of the Creeds, especially those in which there may be essential differences. The acceptance of the credal definitions as laid down by the first four General Councils does provide a considerable measure of agreement. However, this was counter-balanced by a provision which read:

> Whenever definite conflicts are discovered between the formularies of the two uniting churches, such conflicting teachings shall not be taught as necessary to salvation or so as to break fellowship in the united Church.

This may have the merit of making each group "his brother's

keeper," so to speak, but it also means that one group determines the orthodoxy of the other. Manifestly it could bring a united church with a duality of doctrine. So long as all could agree that those statements, which were different, were not necessary to salvation, the difficulty could be within the realm of reconciliation.

The statement regarding Baptism was adequate so far as it went, but it did not stress sufficiently the emphasis which Anglicans put on the Sacrament as being a real and effective channel of grace.

The basic theology of the Supper of the Lord seems sufficient except for the failure to explain the Anglican doctrine of the Real Presence.

The rather detailed outline of the ministry was of course the subject of chief attack. The criticism that the presbyters are given equal authority with the bishops is well founded, if we merely consider that they are both using the same formulary upon the already ordained men of both communions. Yet the result is, that all the Presbyterians would receive episcopal ordination and all future ordinations will include a bishop. The fact presbyters also join in the ordination is certainly no criticism, as priests assist in all ordinations to the priesthood in the Anglican communion. Granted the Presbyterians would feel their presbyters were vital to it, while we would not, the practical result is to

create an episcopally ordained ministry.

The fact that the Presbyterians do not accept the Prayer Book idea of the priesthood would be a real source of concern, but this will be true, whenever and with whomever we seek to unite, if it be any Protestant group. The union must be made with the hope that our idea of priesthood will commend itself by its "good works," and eventually the whole united church would accept it. If this did not transpire, the two groups could be part of one church, worshipping separately and still function as one church. Probably no Protestant group will accept our idea of the priesthood wholeheartedly before actually uniting with us. In other words, it could not be made a condition precedent to union.

Likewise the criticism that we would be giving up our sacramental system was not entirely true. We would be giving up some of the aspects of it, but not giving up the essential doctrines or forms.

The statement that we would be removing ourselves from the Anglican Communion was a valid and important observation. It would serve little purpose at this early period in the struggle for world-wide reunion, if we should unite with part of the Presbyterian Church and then find ourselves in a body which had broken its close relationship with both the Anglican Communion and with the other Presbyterian bodies. It would seem that any unity plan which the Episcopal Church considers

should have the approval of the Lambeth Conference before it is officially accepted by the American Church. If the time comes when it seems a way has been found to unify most all the Protestant and Anglican churches on a regional basis, then the Anglican Communion need no longer be preserved, for the regional groups will then surely be in a relationship of intercommunion at least, and on the way to a closer unity.

The present writer is not greatly excited over the criticisms made regarding the limitation put upon the traditional duties and power of the episcopate.[3] The fact that presbyters (priests) participate in ordinations and consecrations, that they have a much larger share in the government of the new Church--a unicameral legislative body, for example--does not seem to destroy those things in a Christian Church which are essential to its nature, even if it be a "Catholic" church. It is agreed it destroys some of the traditional forms, but then this must be expected, or else there is no use even thinking about Church reunion.

Even though one approve of the Basis of Union, it now appears wise that a vote on the proposals was not forced upon the Convention, even if it could have secured the majority support of the delegates. Such surely have split the Episcopal Church into at least two very unfriendly groups, if not

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3. See the "Letter" of the Rt. Rev. William T. Manning in The Living Church of August 11, 1946 for a full statement of the objections.

into two separate bodies. Also the Episcopal Church needed more time and consideration to determine exactly what parts of its Faith and Order it could not compromise or give up. Perhaps it was too drastic a step to be taken at that time.

It is felt by many, including the present writer, that the "Proposed Basis for Union" represented the maximum step toward true organic union which the Episcopal Church will be called upon to consider for a long time. It witnessed the crystallization of the hopes of that large body of liberal and ecumenical churchmen who have for the past half-century devoted their chief efforts toward healing the divisions in the Body of Christ. In view of the strong opposition aroused, the threatened strife and apparent wide and determined divergence of belief manifested at the Convention, it is doubtful whether those who worked for the majority report will feel inclined, in the near future, to present such a relatively bold and "visionary" plan.

It was indicative of the feeling of a large percentage of the delegates, that the resolution directing further negotiations with the Presbyterian Church changed the goal from "organic union," which had been the professed desire of the Episcopal Church from the time of the earliest discussions, to one of "intercommunion and to proceed toward organic federation." Union and federation do not always arouse the same kinds of loyalties. To many, federation will only be accepted

as a step toward a larger goal, while to others it will represent the maximum concession.

Considering the determined opposition to the unity proposals, one feels that the Episcopal Church is not prepared to accept a unity which will mean a change in the historic functions of its ministry, or the loss of the forms of its Prayer Book worship. One is tempted to affirm that many of the delegates to General Convention will never favor a form of unity which does not absorb the uniting church into the Episcopal Church.

The Statement of Faith and Order

The 1948 Statement of Faith and Order has been subjected to criticism by two groups within the Episcopal Church of divergent views--The Joint Committee on Doctrine of the American Church Union and the Clerical Union, and a large group of bishops, priests and laymen of evangelical conviction. A summary of these two statements will help to illustrate the ways in which the Quadrilateral may be interpreted in discussions of Church reunion. First the remarks of the American Church Union:[4]

> This Statement clearly affirms that the Protestant Episcopal Church as part of the world-wide Anglican Communion is committed to a common Faith and Order which the Church must maintain in reunion schemes. ... The Statement asserts definitely that the bare Quadrilateral

4. Taken from The Living Church, May 16, 1948, pp. 6, 7.

was never the reunion platform of the Episcopal Church. ... Furthermore the commission makes it evident that the meaning of the Quadrilateral can only 'be seen in the context of the scriptural doctrine of the Church.'... What separates Christendom is the doctrine of the Church.

Nothing is said about the canon of interpretation of Scripture. Historic Catholic Christianity and modern Protestant Christianity have two radically different approaches to this problem.

The clause "liberty of interpretation may be allowed," in regard to the creeds, glosses over the question of "what this liberty of interpretation is intended to cover and how it is to operate."...It courts disaster to consider unity on such a basis.

The two sections on the sacraments and ministry are excellent. The insistence upon the divine origin of the major sacraments, the inclusion of the minor sacraments, the description of the reality of sacramental grace, the emphasis upon Christ's words of institution and of the elements used by him, the clear teaching of Baptismal Regeneration, the Real Presence in the Holy Communion, and the actuality of the sacrifice offered in the Eucharist, are all most satisfactory.

The divine origin of the ministry from the priesthood of Christ, its extension to the Church through the Apostolate, and its continuance in the Church through the three-fold order of bishops, priests, and deacons in a line of apostolic succession are unambiguously affirmed. The casual use of the clause 'acceptance of episcopacy without any doctrine of episcopacy'...so rampant in reunion negotiations since 1920...is rejected.

The general over-all approval of the Statement by the Committee of the American Church Union and the Clerical Union is opposed by the feeling of dissatisfaction implicit in the statement prepared by the group of evangelicals. The latter group did not object so much to what the Statement said, as it regretted the absence of certain things left unsaid:[5]

5. See The Living Church, May 23, 1948, pp. 8, 9 for the complete text of the evangelical commentary.

The Commission has understood the Chicago-Lambeth Quadrilateral in basically the same way as it was understood in the 'Appeal to All Christian People,' of Lambeth, 1920, and the Report of the 1930 Lambeth Conference.

This means that the Quadrilateral is to be understood as being the platform upon which the Protestant Episcopal Church approaches other Christian groups for the purpose of discussing unity. This means also that the Quadrilateral is to be understood as authorizing an approach to other Christian bodies which recognizes their membership in the Holy Catholic Church and which honors the full reality of non-episcopal ministries. ...

If there was doubt as to the meaning of the Quadrilateral--as there has been right along--and doubt as to the interpretations of the 'Appeal to All Christian People,' this doubt remains in the new Statement. It can be read in more than one way. ...

A commentary explanation of the Lambeth Quadrilateral ...is background only for concrete negotiations. A non-episcopal communion needs answers to definite questions--such questions as: how much of the doctrinal definition of the historic episcopate must be part of a basis of union? Will a non-episcopal ministry receive recognition in a united Church, and, if so, in what form?...

"The real weakness of the Statement is that it leaves entirely unresolved the dilemma arising from the insistence that the episcopate shall be regarded, as essential, sustained, and obligatory from earliest apostolic times; while, however, disclaiming insistence upon any other formulation of the doctrine of the ministry." This liberty of interpretation is regarded by the Evangelical as being reasonable only if the episcopate is made a condition of union based on its emergence through history and its proven value. "Consequently, we are opposed to any attempt, whether overt or implied, to impose upon the acceptance of the episcopacy such a doctrine or theory as arises from the view that it is an indespensable condition of effective grace." Here, in a sentence, is the doctrine which divides the Anglican Communion, and in turn, divides it from the Protestant Churches.

"While the Statement bases much of its reasoning upon the Lambeth Report of 1930, it does not seem to us to safeguard sufficiently, in its remarks about the episcopacy, the pro-unity spirit of that Report. ... Therefore, we

regret that the Commission has not attempted to say more clearly what it means--but has been content to continue a difficult ambiguity which has plagued our participation in the movement for unity ever since the original Quadrilateral."

"We have serious hesitation in regard to what appears to be the one innovation in the Statement--regarding the sacramental rites not counted to be Sacraments of the Gospel. ... It must be assumed...that the verbal changes do not suggest practices other than those rehearsed in Article XXV [of the Articles of Religion], and extend to them no recognition beyond what is there described. On any other basis, this part of the Statement does not describe the Faith of the Protestant Episcopal Church, but only what a small minority would like to have become the faith... . It is...mistaken and misleading to substitute a reference to Absolution as an implied equivalent of Penance... . This little paragraph on the five so-called minor sacraments..seems to place an unnecessary obstacle in the way of negotiations with other Protestant Churches, while at the same time it distorts what most Episcopalians believe to be the actual practice of their own Church."

It was hoped that the Commission would define what is meant by "intercommunion" and "organic federation" as applied to the achievement of intercommunion with other Protestant Churches.

If the present writer might be permitted to comment on the criticisms of both the Anglo-Catholics and the Evangelicals, it may be said of the former group that:

1. They are over-eager to read into the Statement the implied recognition of the entire corpus of Faith and Order thought by that group to be the true "Catholic" doctrine, and to find that this recognition argues for its complete acceptance in proposals for church reunion.

2. They fail to realize that essential truths can be preserved under new forms.

3. They assume that unity is possible by converting others completely to their beliefs, thus avoiding any serious changes in their approved Faith or Order.

The Evangelicals are eager to assume:

1. That the Statement demonstrates the same frame of mind which characterized the Lambeth Statements of 1920 and 1930. This does not seem to be entirely accurate.

2. That the Statement should have been prepared as a basis for unity, and thereby include gestures of reconciliation of opinion for use in negotiations with Protestant groups. Whether it should have been so prepared, the Committee which prepared it described their Statement as

> an exposition of the background and chief implications of the Chicago-Lambeth Quadrilateral, and [it] is to be regarded as the possible precursor of a unity to be achieved tomorrow, not as the unalterable basis of a unity to be realized today.

3. That the Statement argues for a recognition of the sacramental rites to a degree not consistent with the Faith of the Episcopal Church. This would seem to ignore the fact that whether or not emphasis upon Confession and Absolution, Unction, and the importance of the Marriage Blessing are widely discussed throughout the Anglican Communion, they are still part of its Prayer Book formulary and are consistent with its traditional theology.

For whatever value one wishes to ascribe to the act, the Statement was approved by the Lambeth Conference of 1948 as being "in entire harmony with the Lambeth Quadrilateral, and [it] may be used in negotiations of the Protestant Episcopal Church with any interested Christian body."[6]

The crucial interpretations of the Quadrilateral, so far as the Episcopal Church is concerned, can only come with the consideration of a definite and detailed "basis for unity;" for only then do the debates over valid meanings pass from the realm of the academic into the area where men must balance their devotion to their own habits of thought and action against their professed desires for the re-uniting of Christendom.

B. The Church of South India

The scheme of union in South India began in 1919 with a meeting at Tranquebar, on the east coast of India south of Madras, of thirty-three men, of whome thirty-one were Indians, one English and one American. From this conference issued a statement,

> concerning the union of the Anglican Church with the South India United Church. ... We believe that the union is the willofGod... . We believe that union is the teaching of the Scripture. We face together the titanic task of the winning of India for Christ--one-fifth of the

6. The report: Lambeth Conference 1948, p. 41.

> human race. Yet, confronted by such an over-whelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions--divisions for which we were not responsible and which have been, as it were, imposed upon us from without; divisions which we did not create and which we do not desire to perpetuate. 7

The statement then proposed the union of the Churches on the basis of the Lambeth Quadrilateral:

> Upon this common ground of the historic episcopate and of the spiritual equality of all members of the two Churches, we propose union on the following basis:
>
> (1) The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation.
>
> (2) The Apostles' Creed and the Nicene Creed.
>
> (3) The two Sacraments ordained by Christ Himself--Baptism and the Lord's Supper.
>
> (4) The historic Episcopate, locally adapted. 8

From this concise program there came into existence, on September 27, 1947, the Church of South India, comprising about one million Christians. It is composed of what were formerly the half million Anglicans in the four dioceses of Madras, Travancore and Cochin, Tinnevelly, and Dornakal, the nearly quarter million members of the Methodist Church and the over a quarter of a million members of the South India United Church (largely Presbyterian and Congregationalist).

The years 1919 to 1947 were marked by the issuance of many proposed schemes for union, the approved one being the

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7. Quoted in J. J. Willis et al, Towards a United Church, pp. 81, 82.

8. Ibid.

Proposed Scheme, 7th ed. 1943, as revised. Many of the schemes were the subject of pronouncements and resolutions by official and unofficial bodies of the three negotiating groups. The Scheme of union, as approved, consists of nearly a hundred pages of print, so we can, at best, only quote small excerpts from it, together with some of the criticisms, favorable and unfavorable, made of the union.[9]

The plan had come into definite form by 1929, involving seven main principles which may be summarized:[10]

> 1. There must be doctrinal agreement between the uniting Churches on the fundamentals of the Faith, Holy Scripture being accepted as the decisive standard of the Faith and the Apostles' and Nicene Creeds as sufficient statements of the essential articles of belief, together with agreed statements of the Sacraments and the nature of the ministry.
>
> 2. The uniting churches shall not be required as a condition precedent to union to accept each other's judgment as to the sufficiency or regularity of each other's ministries.
>
> 3. In the United Church there shall be a genuine combination of Episcopal, Presbyterial and Congregational elements, the Historic Episcopate, in a constitutional form being accepted as part of the Basis of Union... .
>
> 4. The United Church shall seek to maintain those

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9. For critical examination of the Scheme of Union see: Lesslie Newbigin, The Reunion of the Church; W. J. Sparrow Simpson, South Indian Schemes; J. J. Wallis, et al, Towards a United Church, pp 77-195; E. J. Palmer, South India; Louis A. Haselmayer, The Church of South India; and, The Lambeth Conference 1948, Part II, pp. 41-49.

10. The summary is a portion of a longer statement in G. K. A. Bell, Christian Unity: The Anglican Position, pp. 128, 129.

relations of fellowship and intercommunion with other Churches which are now maintained severally with those Churches by the uniting Churches.

5. That in accepting the Historic Episcopate, the uniting Churches agree as to the functions and powers of the Bishops in ordination and in the Diocesan Councils, and in particular that after the consummation of union all ordinations shall be episcopal. They do not, however, commit the Church to any particular interpretation of Episcopacy.

6. An interim period of thirty years during which the uniting churches can acquire a fuller harmony in thought and practice. During this period there will be both episcopal and non-episcopal ministers.

7. The uniting Churches bind themselves during the interim, not by legislation, but by a mutual pledge, not to override the conscientious convictions both of individuals and congregations, in the imposition of ministers and other sectarian practices.

This scheme was presented to the Lambeth Conference of 1930, which, after thorough investigation, stated that a final judgment could not then be pronounced, but it unanimously expressed the "strong desire that as soon as the negotiations are successfully completed, the venture could be made and the union inaugurated."[11] The Encyclical Letter of that Conference described the new Church:

> The united Church in South India will not itself be an Anglican Church; it will be a distinct province of the Universal Church. It will have a very real intercommunion with the Churches of the Anglican Communion, though for a time that intercommunion will be limited in certain directions by their rules... . For our part we assure our brethren that they will never be disowned nor deserted by the Anglican Communion... . It will be looking forward to the day...when there will emerge a Province of Christ's Church, genuinely Catholic, loyal to all truth, within whose visible unity treasures of faith and order, nowhere in the Church at present combined, will be possessed in

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11. The Lambeth Conference 1930, p. 51

common... . 12

Two revised versions of the Scheme of Union were made, involving some changes on which the Lambeth Conference Consultative Body was asked its opinion in 1938 and again in 1943.

In 1946 a Committee of Theologians appointed by the Archbishop of Canterbury suggested several changes in the scheme as "likely to be essential" if the united Church were to secure full intercommunion with the Anglican Churches.[13]

We will now consider the elements of the Quadrilateral as set forth in the "Basis of Union" adopted by the Church of South India. The present writer does not propose to defend or attack the Basis of Union, due to the limitation of space and the debatable nature of much of the scheme, but rather to present representative opinions pro and con.

1. The Faith of the Church

The section on "The Faith of the Church" reads as follows:

> 3. The uniting Churches accept the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as the supreme and decisive standard of faith; and acknowledge that the Church must always be ready to correct and reform itself in accordance with the teaching of those Scriptures as the Holy Spirit shall reveal it.

They also accept the Apostles' Creed and the Creed

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12. "Encyclical Letter" of The Lambeth Conference of 1930, p. 27.

13. Quoted in Lambeth Conference 1948, Part II, p. 44.

commonly called the Nicene, as witnessing to and safeguarding that faith; and they thankfully acknowledge that same faith to be continuously confirmed by the Holy Spirit in the experience of the Church of Christ.

Thus they believe in God, the Father, the Creator of all things, by whose love we are preserved;

They believe in Jesus Christ, the incarnate Son of God and Redeemer of the world, in whom alone we are saved by grace, being justified from our sins by faith in Him;

They believe in the Holy Spirit, by whom we are sanctified and built up in Christ and in the fellowship of His Body;

And in this faith they worship the Father, Son and Holy Spirit, one God in Trinity and Trinity in Unity.

Notes (i) The uniting Churches accept the fundamental truths embodied in the Creeds named above as providing a sufficient basis of union; but do not intend thereby to demand the assent of individuals to every word and phrase in them, or to exclude reasonable liberty of interpretation, or to assert that those Creeds are a complete expression of the Christian faith.

(ii) It is understood that it will be competent to the united Church to issue supplementary statements concerning the faith for the guidance of its teachers and the edification of the faithful, provided that such statements are not contrary to the truths of our religion revealed in the Holy Scriptures.

(iii) The act of union will not debar any teacher of the united Church from using for the instruction of the faithful any confession of faith which had been employed in any of the uniting Churches before the union, and which is not inconsistent with the doctrinal standards officially set forth by the united Church.

The same paragraphs are reproduced mutatis mutandis in the Constitution of the Church of South India, except that Notes (i) and (iii) are omitted. 14

This section has been criticized along two principal

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14. Quoted from J. E. Lesslie Newbigin, The Reunion of the Church, pp. 124, 125.

lines: (a) the position assigned to the Bible as the supreme and decisive standard of faith is criticized because the authority of the Church in the interpretation of Scripture is not made clear;

(b) the disclaimers in the last half of Note (i) are held to destroy the value of the Churches' acceptance of the Creeds. Confirmation of this fact is found in the fact that the use of the Creeds in worship is not obligatory.

The ablest defence of this criticism has been put forth by J. E. Lesslie Newbigin, formerly a Presbyterian clergyman in the South India United Church, and now a bishop of the Church of South India.[15]

Briefly his answer to the first criticism is that the supreme and decisive standard for the Church is God's work and is represented in Christ. This can only be found in the testimony of those who were eyewitnesses to what God did, and in the continuing obedience to His living Spirit as it speaks to us. While it is admitted the Bible is to be understood in the fellowship of the whole Church, the traditions of the Church are to be judged in the light of the Bible.

In answer to the second criticism, Bishop Newbigin maintains that what credal statements any man will believe are his responsibility before God, and this responsibility cannot be evaded without destroying the nature of the Church.

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15. Ibid., pp. 125-147.

Secondly, the Church has the duty, in each generation, to interpret the historic faith and relate it to the thought and experience of the time. Therefore, each member must retain the right to accept the faith for himself as that truth is in Jesus.

An unfavorable opinion of the South India plan would point out that the entire history of the negotiations has been based upon combining three widely divergent theological traditions into a union accepting from the beginning all the differences of Faith and Order. The differences of Faith were allowed to stand; the differences of Order were reconciled.

One critic has said,

> The consistent tendency to minimize the faith of the Church is most apparent in the theological statements. Common agreements on the Faith are agreements to forget differences. 'The Faith of the Church' accepts the Holy Scriptures 'as the supreme and decisive standard of faith,' but is excessively vague in its definition of the Church's authority in interpretation of Scripture and the formulation of Christian doctrine. 16

He is referring to the emphasis on the belief that the Scripture stands over the Church--"the church must always be ready to correct and reform itself in accordance with the teaching of those Scriptures as the Holy Spirit shall reveal it."[17]

"The statement on the Creeds in The Basis of Union is actually the legalization of theological anarchy."[18]

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16. Louis A. Haselmayer, The Church of South India, p. 18.

17. The Basis of Union (Constitution II:5) sec. 3.

18. Haselmayer, op. cit, p. 19.

These critical statements must be read with the realization that their author considers each clause of the South India plan to see if it conforms to the Anglo-Catholic view of Anglican Faith and Order, and if it does not, it is ipso facto defective as a basis for a united Church.

A sympathetic and favorable review of the Basis of Union by an informed Anglican is that of the Rt. Rev. Stephen C. Neill.[19] He says, "On the fundamental issues of faith, no serious cleavage of opinion was found."[20]

A generally unfavorable but sympathetic evaluation of the South India Church from the viewpoint of an Anglo-Catholic has been published by the Rev. Canon G. W. Broomfield in the same volume as Bishop Neill's chapter.[21] Regarding the question at issue, he feels that the most important of the specific points of difficulty now to be dealt with concerns the relationship of the Church to Faith. This has two aspects. In his view both are fundamental and neither is adequately safeguarded in the South India Scheme. In the first place, the authority of the Church in matters of faith is primary. To the Church was committed the Gospel and the responsibility for preserving, interpreting and handing on the divine revelation. The statement that the Scriptures are the

19. "Church Union in South India" in Towards a United Church, pp. 77-148.
20. Ibid., p. 91.
21. Ibid., pp. 151-175.

"supreme and decisive standard of faith" is almost without meaning. For to be a standard, a thing must be something of which the interpretation is unquestionable. This is obviously not true of the Scriptures. Therefore we need to appeal to the agreed statements of faith of the universal Church, of which the Anglican Communion is a representative to us.

Secondly, the necessary element in Christian unity is the holding of a common faith. In the South India plan there is no common tradition of the historic Church providing "an authoritative witness to the interpretation of Scripture, nor are the doctrinal definitions of that Church accepted in such a way as to imply that they are binding upon the local Church." The statements of Faith make no mention of "the birth, death, resurrection and ascension of Christ, or His return in judgment; of the Church as an object of faith, of baptism for the remission of sins, of the resurrection of believers, or of life everlasting."[22] This, along with the freedom of interpretation of the Creeds, makes it impossible to tell what doctrinal standards will in the future be set forth officially by the united Church.

In answer to such a criticism, Bishop Newbigin points out that the Archbishops' Commission on Doctrine in the Church of England declared, "Assent to formularies and the use of

22. Ibid., pp. 156-158.

liturgical language in public worship should be understood as signifying such general acceptance without implying detailed assent to every phrase or proposition thus employed."[23] He goes on to point out very carefully that the Church is the final judge of what is the substance of the faith, and the Church has the power and intention to exclude unreasonable liberty of interpretation. But it must not exclude reasonable liberty.[24] Finally, he argues that the new Church has acknowledged its faith to be that to which the ecumenical creeds bear witness--the faith of the historic Church. For the standard of this faith, "they look to the one place where God has revealed Himself in the Word made Flesh, to that revelation of which the Bible is the record and witness. For it is by that revelation that the Church lives."[25]

2. The Sacraments

The provisions of the Scheme of Union with regard to the Sacraments have received less adverse criticism than have its provisions regarding the Scriptures and the Creeds and therefore shall be dealt with more briefly.

The following are the principal passages in the Scheme relevant to the subject:

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23. Quoted from Doctrine in the Church of England, pp. 38-39.

24. The Reunion of the Church, pp. 142-146.

25. Ibid., p. 147.

The uniting Churches believe that the Sacraments of Baptism and the Supper of the Lord are means of grace through which God works in us, and that while the mercy of God to all mankind cannot be limited, there is in the teaching of Christ the plain command that men should follow His appointed way of salvation by a definite act of reception into the family of God and by continued acts of fellowship with Him in that family, and that this teaching is made explicit in the two Sacraments which He has given us. In every Communion the true Celebrant is Christ alone, who continues in the Church today that which He began in the upper room. In the visible Church, the celebration of the Lord's Supper is an act of the Church, the company of believers redeemed by Christ, who act as the local manifestation of the whole Church of Christ in heaven and on earth. It has in experience been found best that one minister should lead the worship of the church, and pronounce the words of consecration in the service of Holy Communion. From very early times it has been the custom of the Church that those only should exercise this function who have received full and solemn commission from the Church to do so; this commission has ordinarily been given by the laying on of hands in ordination.

The only indispensable conditions for the ministration of the grace of God in the Church are the unchangeable promise of God Himself and the gathering together of God's elect people in the power of the Holy Ghost. God is a God of order; it has been His good pleasure to use the visible Church and its regularly constituted ministries as the normal means of the operation of His Spirit. But it is not open to any to limit the operation of the grace of God to any particular channel, or to deny the reality of His grace when it is visibly manifest in the lives of Churches and individuals.

In the united Church the Sacraments will be observed with unfailing use of Christ's words of institution and of the elements ordained by Him.

It shall be a rule of order in the united Church that the celebration of the Holy Communion shall be entrusted only to those who have by ordination received authority thereto. But it is desirable that, with the ordained presbyter, there be present to assist him in the administration of the Lord's Supper others appointed by the Church for this purpose.

> Note--After union certain exceptional arrangements will continue until permanent arrangements can be made by the united Church. The Synod of the united Church will have full authority to make what provision is needed for the administration of the Sacraments in all its congregations. 26

> In the Constitution, Chapter III, paragraph 1, the first condition of membership is to "have been baptized with water and in the name of the Father and of the Son and of the Holy Spirit." And in Chapter X there are listed nine parts of the service of Holy Communion which the Church desires to have a place in every service, it being understood that as the Church grows together in unity the Synod will be able to issue more detailed forms of service for general use.

The criticism of the sacramental doctrine has been along two lines. First, forms and substance of the proposed sacraments. It has been said the Scheme does not provide sufficiently explicit teaching regarding the doctrines of Baptism and the Eucharist, that nothing is said of the precise meaning and effect of Baptism, of the purpose with which the Eucharist is to be celebrated, or of the necessity of sacramental grace for salvation. These points it would appear, are sufficiently answered in the Scheme of Union to determine the orthodoxy of the Church. The objections have been quite thoroughly answered by Bishop Palmer.[27]

No provision is made for the five sacramental rites. To this it may be answered that the forms to be used at ordinations and consecrations have been approved by the

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26. Basis of Union, #4, #8. Quoted from Newbigin, op. cit., pp. 170-171.

27. South India, pp. 11-12.

Lambeth Conference of 1948,[28] and the new Church is now considering carefully its laws regarding matrimony. Confirmation is equated with the rite of admission into full membership, and the forms used by any of the uniting Churches may be continued in the Church of South India. Also this rite may be performed by a presbyter. This may be regretted from the Anglican point of view, but should not be a reason for refusing intercommunion. For intercommunion is in effect with the Church of Sweden which does not have the laying on of hands, but rather accomplishes the act by a public questioning on the faith administered by the parish priest. The Church of Sweden liturgy does not contain all the elements often considered vital to a prayer of consecration; the celebrant does not have to communicate himself, a defect which is elsewhere held to render the Eucharist invalid. So every detail of Anglican usage is not required in another body before intercommunion is possible.

The second criticism is directed against what is said about the place of the minister in the celebration of Holy Communion both in the Basis of Union #4, and in the "Note" regarding "exceptional arrangements" after the inauguration of the union, both of which are quoted above.

Behind these short statements lies the whole question of Lay Celebration of the Communion. Starting after 1920,

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28. Lambeth Conference 1948, Part II, footnote, p. 44.

the Methodist Church in India had licensed on a yearly basis, as a temporary measure, a few lay ministers to provide their people with the Holy Communion, in distant areas where ordained men never visited. Also the Congregational Church considered lay celebration as part of its heritage, though it had not been the practice of any Church in South India prior to 1920. In fact, since 1929 the proposed schemes had contained the words,

> ...it is the rule of the Church that none except presbyters and Bishops have the right to celebrate the Holy Communion.

But the new problems had to be recognized, and there is now the real possibility that unordained men may be administering the Holy Communion for some time. This is implicit in the Basis of Union, in section #4 quoted above: "this commission [to celebrate Holy Communion] has ordinarily been given by the laying on of hands in ordination."

Bishop Newbigin would regret that this compromise is not above criticism, yet he is convinced it is not of such gravity as to justify a disunity from other communions. In the first place there must be emphasis on the corporate aspect of the Communion and upon the priesthood of the risen Christ, in which the whole Church shares. Secondly, the rule that the celebrant at Holy Communion shall be an ordained minister is a rule of order. An ordained priest is not essentially and indispensably necessary for the celebration of the Sacra-

ment. It is a very good rule of order, he would argue, as it likewise is in the case of Baptism. For this reason no permanent provision should be made providing for the lay celebration of the Sacraments, yet neither can the isolated people be suddenly deprived of their sacramental grace. The new Church has said that,

> It shall be the rule of order in the united Church that the celebration of the Holy Communion shall be entrusted only to those who have by ordination received authority thereto. 29

> If a validly ordained celebrant is the absolutely indispensable condition of a sacrament, so that, without this, there is no sacrament, then this fact must determine the whole doctrine of the Church. In that case one will be committed to a view which bases the Church entirely on valid ministerial succession. When this is accepted the whole Biblical view of the nature of the Church is lost. 30

3. The Ministry

While the theory of the episcopal office and its relation to the Church of South India is ground for violent disagreement, the parts of the Basis of Union dealing with the definition of the ministry and the functions and duties of the ministry have been accepted for the most part.

The paragraphs of the Basis of Union dealing with the ministry are:

> The uniting Churches believe that the ministry is a gift of God through Christ to His Church, which He has given

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29. Basis of Union #8, quoted above.

30. Newbigin, op. cit., p. 178.

> for the perfecting of the life and service of all its members. All members of the Church have equally access to God. All, according to their measure, share in the heavenly High Priesthood of the risen and ascended Christ, from which alone the Church derives its character as a royal priesthood. All alike are called to continue upon earth the priestly work of Christ by showing forth in life and word the glory of the redeeming power of God in Him. No individual and no one order in the Church can claim exclusive possession of this heavenly priesthood.
>
> But in the Church there has at all times been a special ministry, to which men have been called by God and set apart in the Church. Those who are ordained to the ministry of the Word and Sacraments can exercise their offices only in and for the Church, through the power of Christ the one High Priest.
>
> The vocation of the ordained ministry is to bring sinners to repentance, and to lead God's people in worship, prayer, and praise, and through pastoral ministrations, the preaching of the Gospel and the administration of the Sacraments (all these being made effective through faith) to assist men to receive the saving and sanctifying benefits of Christ and to fit them for service. The uniting Churches believe that in ordination God, in answer to the prayers of His Church, bestows on and assures to those whom He has called and His Church has accepted for any particular form of the ministry, a commission for it and the grace appropriate to it. 31

Chapters IV and V of the Constitution deal with the functions and responsibilities of bishops, presbyters and deacons and Chapter VI with the ministry of the laity. Little has been found to criticize in the description of the functions of bishops and presbyters. The Report of the Archbishop of Canterbury's Committee of Theologians found that

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31. The Scheme of Union, pp. 6, 7, quoted in Newbigin, op. cit., p. 148.

> the duties and functions of presbyters as set forth in these parts of the Scheme are satisfactorily stated,... and it is of the opinion that (subject to the provision of satisfactory forms of service for the Consecration of Bishops) the Scheme and the intentions of the Church provide adequately for the continuance and carrying on of the Episcopate as the Anglican Communion has received it. 32

This opinion is subject to some revision in view of the pronouncements of the Lambeth Conference of 1948 which will be quoted in a later part of this paper.

There has been great concern over the "Pledge," which makes it possible during the interim period for non-episcopally ordained ministers to minister to ex-Anglican congregations. The pledge as set out in the Constitution declares that the uniting churches agree, not by legislation but by mutual respect and trust, that "neither forms of worship, or ritual, nor a ministry to which they have not been accustomed to or to which they conscientiously object, will be imposed upon any congregation." This shall be the rule except where needs demand other arrangements, and the duly constituted authority of the united Church shall be the sole judge of the urgency of such pastoral needs. To this the only remark would seem to be, that it is hoped consciences will never be violated. The members of the united Church can only be united as long as mutual trust and brotherly love are evident; and as long as trust and love are manifested, the overriding of the consciences of a congregation will be

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32. Quoted in Newbigin, op. cit., footnote, p. 149.

in the nature of an emergency and be the exceptional practice.

The three primary criticisms of the Scheme in regard to the ministry may be summarized as follows:

(a) that episcopal ordination is the guarantee of a valid ministry (that is, a ministry certainly possessing Christ's authority) and that by recognizing the competence as presbyters of men not episcopally ordained the Scheme surrenders something vital to the existence of the Church;

(b) that the Scheme does not regard the ministers of the Church as priests;

(c) that the position of the bishops in relation to the Synod deprives them of their proper power and responsibility as guardians of the apostolic faith and practice.

These involve rather detailed answers and are based upon one's theories of the episcopal office and of the priesthood. They have been discussed at some length by Bishop Newbigin[33] and Bisnop Neill.[34] It must suffice here to say that Bishop Newbigin would deny that the authority and commission of Christ resides in the episcopate alone, or that the Church is one organic whole from apostolic times until today. Only by asserting that the continuity of the episcopal ministry is the guarantee of the Church's existence can Anglicans at the same time excommunicate non-episcopal Churches and still deny the right of Rome to ex-communicate all other episcopal communions. This requires proof that there was in the Church from the beginning a continuous chain of ministerial

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33. The Reunion of the Church, pp. 150-169.

34. "The Church Union in South India," in J. J. Wallis et al, Towards a United Church, pp 77-148.

authority from the Apostles to the bishops distinct from the unity and continuity of the Church as a whole. This position Bishop Newbigin attempts to refute.

To the second criticism--the ministers of the united Church are not priests--it would be answered that where Anglicans are uniting with others, the Anglican position cannot be regarded by itself as the supreme and decisive standard in every respect.

Regarding the final criticism--the restrictions upon episcopal authority--the Church of South India holds itself ready to correct itself so as to best conform to the will of Christ. Yet this new Church needs to have much responsibility placed in the hands of its laity and presbyters for their effective education and in order to lead them into a full and responsible and personal faith. However, the South India Church resents this criticism being used as one of the grounds for treating it as excommunicate. It sees the limited power of the English bishop [and no doubt the constitutional episcopacy of the American Church] as offering some precedent.

Unfavorable criticism of the South India ministry has come from many sources. We will very briefly summarize some of the opinions advanced by Father Hebert and Canon Broomfield. Father Hebert distinguishes between the Episcopate as an institution and the ministry which the bishops exercise. He says,

> Our Lord did not found the Episcopate, as an institution. But he did institute the ministry which the bishops of the Church exercise. ... That the Ministry is substantially of divine appointment, and is not merely a form of church government, ought to be stated in the Basis of Union of the new South Indian Church. 35

No doubt he does not consider as adequate the statement from the Basis of Union, quoted above which begins, "The uniting Churches believe that the ministry is a gift of God through Christ to His Church... ."

Canon Broomfield feels the new Church has set aside men to perform the functions of bishops, but without attaching significance or importance to episcopacy itself or to the rite of laying on hands. He doubts that the South India Church has the correct corporate "intention" to make true bishops, because that church is not committed to "any particular interpretation of the episcopacy."[36]

This seems a rather indelicate position for an Anglican, in view of the fact that the phrase in question is taken nearly verbatim from the Report of the Lambeth Conference of 1930, as not being required of any group seeking unity with Anglican Churches. He also criticizes the restriction upon the authority of bishops to make decisions upon Faith and Order, since their decisions may be overruled by laymen in

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35. The Apostolicity of the Church, p. 10, quoted in Bell, Christian Unity, p. 135.

36. "An Anglo-Catholic View," J. J. Willis, et al, Towards a United Church, pp. 161-169.

councils and synods.[37] To this objection Bishop Newbigin points out that the overriding of the bishops involves a very lengthy and difficult course of proceedings.

In respect to the diverse ministries in the new Church, Canon Broomfield feels that the ministers from each uniting Church should receive supplemental ordination according to the forms of the other churches. This would prove that the Free Churches desired the Anglican concept of the priesthood.[38] An answer to this would be that the Free Churches are not principally concerned to acquire the Anglican priesthood, nor are they anxious to receive supplemental ordination. They know that most Anglicans would consider a Protestant ordination added little of value to their orders, while also believing Anglican ordination was giving the Free Church ministers much that they lacked.

4. Summary

The South India Church feels that its position is suffering most from the attitude of the Anglican Communion in considering it excommunicate. Bishop Newbigin explains their feeling as follows:

> The South India Scheme, without making any comments on questions of validity or regularity, and while itself committed to the maintenance of the historic episcopate,

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37. op. cit., pp. 167-169.

38. Towards a United Church, pp. 169-173.

> is nevertheless equally committed to the view that non-episcopal ministries are real ministries of the Word and Sacraments within the universal Church. And if the Church of South India is to be treated by the Anglican Communion as excommunicate it can only be because a decision has been made that such ministries are not real ministries... that it [Anglican Communion] cannot regard the non-episcopal Churches as parts of the universal Church, that apart from the historic episcopate there is no Church. If that decision is made it must also bring to an end Anglican participation in the ecumenical movement, for it will have involved a clear rejection of its starting point. 39

Some idea of the imperfections of the South India Church from the Anglican point of view can be gained by reviewing a portion of the report of the Archbishop of Canterbury's Committee of Theologians:

> A clear majority of the Committee is disposed, with varying degrees of emphasis, to regard as being likely to be essential, if in the end there is to be full intercommunion with the Anglican Churches, the amendment of the Constitution in some or all of the following ways:
>
> (1) The statement of the Faith of the Church should be so redrafted as to place the adherence of the Church of South India to the historic faith of the Church Catholic beyond question.
>
> (2) The statement on the Sacraments in the Church (Constitution II, 6) should be freed from misleading ambiguities.
>
> (3) The use of the rite of Confirmation should, as soon as may be practicable, be made the general rule of the Church.
>
> (4) There should be a modification of the rules for synodical procedure, clarifying and properly safeguarding the position of the Bishops.
>
> (5) There should be reconsiderations of the ultimate relation of the Church of South India to other Churches not episcopally ordered.

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39. The Reunion of the Church, pp. 186, 187.

(6) There should be a satisfactory clarification of the circumstances, if any, in which non-episcopally ordained ministers may continue to exercise ministry in the Church of South India at the conclusion of the interim period.

There will further be needed, as has already been noted, satisfactory provisions in respect of the forms to be used at consecrations and ordinations, and of the marriage law of the Church. 40

The Lambeth Conference of 1948 determined the status of Anglicans and former Anglicans, clerical and lay who are now or may hereafter participate in the new Church or receive its hospitality.[41]

In regard to the clergy of the South India Church, the Conference recommended:

[As to] the bishops, presbyters, and deacons consecrated or ordained in the Church of South India at, or after the inauguration of that Church, the Conference is unable to make one recommendation agreed to by all. It therefore records the two following views:

(1) One view (held by a majority) that such bishops, presbyters, and deacons should be acknowledged as true bishops, presbyters, and deacons in the Church of Christ and should be accepted as such in every part of the Anglican Communion, subject only to such regulations as are normally made in all such cases by the responsible authorities in each area;

(2) Another view (held by a substantial minority) that it is not yet possible to pass any definite judgment upon the precise status of such bishops, presbyters, and deacons in the Church of Christ or to recommend that they be accepted in the Anglican Communion as bishops, presbyters, or deacons. 42

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40. Reprinted in Lambeth Conference, 1948, Part II, p. 44.

41. Ibid., Part I, p. 38.

42. Ibid., Part II, pp. 55-59.

C. THE PROPOSED SCHEME OF CHURCH UNION IN CEYLON

The Ceylon Scheme follows, in general pattern, the South India model, but in respect of most all the more debatable points in South India, the Ceylon program, from an Anglican point of view, is a decided improvement. This is explained in a brief way in the Report of the Lambeth Conference of 1948.[43] However, we only wish to describe the suggestion for the unification of the differing ministers--a problem which in the South India Scheme is not particularly satisfactory due to the unsettled interim arrangement.

The Ceylon scheme, in its Preface, sets forth the intention and purpose of the uniting Churches regarding their ministries:

> The good hand of God being upon us, these several Churches, called together into visible unity as part of the Universal Church with an agreed basis of faith and order, desire at the inauguration of union, by the use of the liturgical forms herein set forth, to bring about such a unification of the sacred ministry in this Church as shall join together in one all the several inheritances of grace and authority which have hitherto been the possession of each Church in separation. In so doing it is the intention of this Church to continue and reverently to use and esteem the threefold ministry of bishop, presbyter and deacon which existed in the undivided Church.
>
> Inasmuch as there are to be unified into the one ministry of this Church ministries which have all been blessed as ministries of Christ's Church and owned by the Holy Spirit as effective means of grace, but which at the same time are different both in ethos and in authority, this Church recognises that there is need for the ministers of all the traditions to receive by the diverse operation

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43. Ibid., Part II, pp. 55-59.

of the Holy Spirit such character, grace, gifts and authority as they may now need.

It is understood to be the hope and belief of all those who have been engaged in the current negotiations in Ceylon that by means of this declaration (and especially by the use of the words which we have thought it well to underline) the intention of all the Churches concerned would, without violation of conscience on either side, have been made adequately clear. There would be no use made of the phrase, and no implication of what is ordinarily meant by the idea, of "Supplemental Ordination." There would be a plain declaration of the intention to 'continue and reverently to use and esteem' the threefold ministry as it existed in the undivided Church, and to that end a recognition of the need for God, by the diverse operation of His Spirit, to supply in the case of each of the ministries concerned, whatever in the way of "character, grace, gifts and authority" they may in His sight require. The determination and the making good of whatever in the case of any of the ministries concerned may have been hitherto lacking would be left wholly to God. 44

It is proposed, in the Ceylon scheme that the interim period, with its attendant difficulties, involved in the South India project should be avoided by the making of provision for a full unification of the ministries of the several Churches from the beginning. The bishops of the United Church, after having first received episcopal consecration (if they were not bishops already) would be solemnly commissioned for the exercise of their ministry in the United Church, after which there would be held by each bishop in his own diocese a service for the unification of the ministry. The service in question would include a Preface (quoted with comments in the section of our Report headed Unification of the Ministry), a specific Formula, and a Thanksgiving Prayer for the Ministry.

It is proposed that the specific Formula should be worded as follows:

Forasmuch as you were called and ordained to the Ministry of the Church of God within the ..... Church, and are now called to the Ministry of the Church of God as Presbyter within this United Church; receive from God at my hands the power and grace of the Holy Spirit to exercise the wider ministry of this office, and to nourish

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44. Quoted from Lambeth Conference, 1948, Part II, pp. 55, 56.

by Word and Sacraments all the members of Christ's flock within this United Church, in the name of the Father, and of the Son and of the Holy Spirit. Amen.

Take authority to preach and teach the Word, to fulfil the ministry of reconciliation and to minister Christ's Sacraments in the congregation whereunto you shall be duly appointed. Amen.

In general it would appear to satisfy the requirements for making the orders of the unified Ministry acceptable as valid without offence to the consciences of Anglicans. The Preface, Formula, and Thanksgiving should be construed together, and it is important that all three be retained in one Form of Service.

Some anomalies will, no doubt, still remain; but the Ceylon scheme is of singular interest and promise. 45

CONCLUSION

Of particular interest to Anglicans considering the problems of church unity are various statements made by the Lambeth Conference of 1948. These are quoted, without comment, as probably being the most representative and accurate principles to which the various Anglican Churches can look for guidance:

(a) The theological issues, especially those concerning the Church and the ministry, should be faced at the outset, and to this end the negotiating Churches should obtain the help of theologians in framing schemes for reunion or inter-communion.

(b) The unification of the ministry in a form satisfactory to all the bodies concerned, either at the inauguration of the union or as soon as possible thereafter, is likely to be a prerequisite to success in all future proposals for the reunion of the Churches.

(c) The integral connexion between the Church and the

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45. Ibid., pp. 58, 59.

ministry should be safeguarded in all proposals for the achievement of intercommunion through the creation of a mutually recognized ministry.

(d) The goal in any steps towards a united Church within a given area should always be a Church with which the Anglican Churches could eventually be in full communion. 46

But this unity in practice has not ruled out a certain diversity of interpretation. Some, holding episcopacy to be the esse of the Church, are bound by their convictions to hold that non-episcopal ministries are not ministries of the Church, and lack that authoritative commission without which there can be no guaranteed priestly ministrations. Others, while holding firmly that episcopacy is the normal method for the transmission of ministerial authority, yet feel themselves bound, in view of the manifest blessing of God on non-episcopal ministries, to recognize those ministries as true ministries and their sacraments as true sacraments. Yet others hold shades of opinion intermediate between those views. It is clear that in any scheme for reunion or intercommunion all these views must be recognized and allowed for. To treat non-episcopal ministries as identical in status and authority with the episcopal ministry rules out the first of the two views mentioned above. To declare the sacraments of non-episcopal bodies to be null and void rules out the second. It follows from the principle set out above as uniting all Anglicans that the acceptance of episcopacy as part of the life of the Church, and of episcopal ordination as the rule of the Church, is a pre-requisite for the formation of a united Church with Anglican participation, or for the establishment of rules of intercommunion. But room must be left for varying interpretations of the fact of episcopacy, provided that the historic succession is maintained, and that the functions of the episcopate are such as have been traditionally assigned to it.

We call the attention of all Anglicans to the seriousness of the theological issues involved in all approaches to unity, and urge all engaged in such approaches to remember that no scheme of union can come to a successful issue, which does not take account of and preserve the comprehensiveness of the Anglican tradition. 47

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46. Ibid., Part I, p. 40

47. Ibid., Part II, pp. 50, 51.

> The first and dominent concern which we would record regarding all schemes for corporate union is that the resulting united Church should be such as could be in full communion with all its parent Churches.
>
> A real growing together of different traditions may be expected because organic union has been accepted.
>
> The union of different traditions would be in accord with the 'wholeness' which should mark the Holy Catholic Church.
>
> We must press boldly towards unions with which the Anglican Churches can be in full communion and be prepared to create such relations of common counsel and brotherly aid as shall guard these new Churches from weakening isolation. This involves, as we have said, that each new united Church should organize itself at the earliest possible moment on the basis of a fully unified episcopal ministry. 48

The criticisms of the various types of unity proposals--organic union and intercommunion--made by the Lambeth Conference of 1948 are worthy of careful consideration.[49]

It seems quite evident that the greatest handicap to Anglican participation in all programs for Church unity is occasioned by the existence within that Communion of two divergent, possibly irreconcilable, views as to the Church and its nature. One would feel the episcopacy to be of such importance that any group which has given it up, does not have a ministry which can be recognized as a real ministry, and such bodies are not parts of the universal Church. The

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48. Ibid., pp. 51, 52.

49. Ibid., pp. 51-55.

second view would consider the historic episcopacy as necessary to the fullness of a Church, but would not deny "the true nature and essence of a Church," to those bodies which have not retained the episcopal office. Accordingly, the fullness of the Church can be recovered only when all groups come together. There are some Anglicans who, while not using the rigid phraseology of the first view, would be urging it in effect, by insisting that any united Church must partake of all the Catholic heritage which the Anglican Communion has received from the historic undivided Church, even though Anglicans are not required to accept all of it.

The great concern with the ministry, so peculiar to Anglicans, calls to mind the biting quip of Newman, which is quoted by Bishop Kirk:

> Catholics [meaning Romans] believe their orders are valid because they belong to the true Church; Anglicans believe they belong to the true Church because their orders are valid. 50

We Anglicans must preserve what we feel to be essential to the nature of Christ's Church, but we first must agree, far more closely than we now do, as to what is essential and what is secondary. There must be on the part of some less concern with merely protecting our tradition and more concern with healing the divisions in Christendom. There must be on the part of others less concern with merely getting the unity

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50. Quoted in The Apostolic Ministry, p. 30.

job done and more concern that the union proposed is theologically and historically sound. Toward many questions these viewpoints will involve a stripping away of cherished forms and beliefs, and a seeking of those things which are the basis of faith. These comprise the "scheme of unity." And because of this basis, profound differences of belief can be permitted in other matters. The Church is far more than intellectual agreement.

The present writer is convinced that no one communion can claim to be the Church. Reunion is not the return of outcasts to the one existing Church, but the recreating of the broken Church by the combined presence of all the followers of our Lord. For this reason, the dominant mood must be one, not of legalism but of charity, not of loyalty to a particular religious body, but to the Body of Christ. There are many Anglicans earnestly searching for the way.[51]

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51. G. K. Bell, Christian Unity: The Anglican Position; Catholicity;
Theodore O. Wedel, The Coming Great Church;
Angus Dun, Prospecting for a United Church;
J. W. C. Wand, The Church.

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